

THE 3 PARTS 83
The Bee hiue

of the Romishe
Church.

A worke of al good Catholikes
too bee read and most necessary
to bee vnderstood.

the Catholike Religion is substa-
nd the Heretikes finely
the coales.

Dutch into English
by the Elder

of 1581.
anges, and keepe
which is good.

equally Imprinted with a table
of names annexed.

1580.

Robertus

These books are to be sold in *London*
Churchward, at the signe of the
Barrel.

Q8N 00



by Philip de Marnix, Seigneur
du Mont Saint Aldegonde,
a Flemish writer, who was
born at Breda 1538; died
1598.

This writer was highly distinguished
for his various talents. & took an active
part in the struggle for their liberties which
the Flemings maintained with the Spanish
monarchs for their liberty about the
latter part of the 16th century.
See his *Eulogium in Verheiden 7*
Effigies, & in *Trecher's Theatrum*
verorum clarorum -

The original Edⁿ of this work was
published in Dutch in 1571...

This was probably the 1st Edⁿ in
English. But the work must
have been very popular as there
were editions in 1623 & in 1636
& 1508. binding this Edⁿ 2 B.

VRDM 5 PA 11 83
The Bee hiue

of the Romishe
Churche.

A worke of al good Catholikes
too bee read and most necessary
to bee vnderstood.

Wherin both the Catholike Religion is substan-
tially confirmed, and the Heretikes finely
fetcht ouer the coales.

Translated out of Dutch into English
by George Gispem the Elder.

1. Thes. 5. 21.

Prooue all thinges, and keepe
that which is good.

Newly Imprinted with a table
therunto annexed.

1580.

These booke are to be solde in Pauls
Churchyarde, at the signe of the
Parret.

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b

s



To the right

Worshipful, wise, and ver-

tuous Gentleman, Maister Phi-

lip Sidney, Esquire, the abundance

of Gods grace, and all

spirituall blef-

sings.



F nota-

ble know-

lege (right

Worship-

ful,) if per-

fect experi-

ence, if sin-

gular au-

thoritie, if deserued dignity, finally,

if any excellent and spirituall orna-

ment of Nature (or rather of God)

be sufficient to winne credit, and to

purchase prayse: then must this be a

necessarie consequent, that where

many gifts of Gods grace do ioint-

ly concurre and run together, there

The Epistle

credite hath continuance, and praise
possession. Such a one is he, who by
no lesse labour then learning, and by
no lesse learning then iudgement,
not only attempted, but also finished
(to his no small commendation, be-
ing a worthy Gentleman, & hauing
enough in ciuil and politike affaires
otherwise to bestow his studie, and
his time,) this most profitable and
true christian work: which, though
by reason of the manifoldnesse of
the matter it be wearisome to reade,
yet with such weight of wisdom, &
diuerse waies declared, that tedious-
nesse is so attenuated & diminished:
that (as a footeman, hauing farre to
goe, maketh lesse account of his la-
bour, if the way be pleasant: and by
the present view of comfortable ob-
iectes, is so rauished with delight,
that he thinketh not vpon the length
of his iourney: in this booke things
are so tempered, that (as the best saw-

Dedicatorie.

ces being made of sweete & sowre,
doe please the taste) the Reader shall
feele himselfe in suche sort affected,
that albeit the perusing thereof shall
seeme passing painfull, yet (circum-
stances accordingly considerd, and
point by point precisely pondered)
it shall prooue exceeding fruitfull.
Againe (Right worshipfull) as in
building, not hee which seeketh ra-
ther to be sumptuous then substan-
tiall, but hee which endeuoureth to
be both substantiall and sumptuous,
deserueth most commendation: so
in writing, not he which hunteth af-
ter the finest phrase, & sweetest style,
neglecting (in the meane time) sensi-
ble matter, saouring of iudgemēt:
but hee, which hath the capacitie,
both pithily like a Logitian, and
pleasantly like a Rhetorician, too
leauē some prooffe to the worlde of
his wit and knowledge, is to be had
in admiration: In which thing

The Epistle.

because hee is excellent, by whome
this booke was written, it importeth
more then I am able to viter: which
(whatsoever it be) I leaue to the cen-
sure of the wise. And nowe (Right
worshipful) somewhat superficial-
ly to touch the work it selfe: which
I may well resemble to the Anato-
mie of mans body: wherein as wee
may see the wonderful wisdom of
God, in the creation of mortal man,
how hee hath powred life into the
principal partes, as it were into cer-
teine vessels, & couered them with
fleshe, which I may boldy compare
to clay, for the better preservation
and safe keeping of the same: howe
cunningly the whole body of man
is builded and knitt together, with
sinewes, veines, artires, ligatures,
gristles, bones, muscles, & such like:
so in this booke, being but a manu-
ell, the very secretes of the Romish
Church are so discovered, (which
in

Dedicatorie.

in the opinion of the Pope and his
consistorie, is high treason, and vn-
pardonable,) that very babes and
sucklings may behold their abomi-
nations, and spit at their villanous
practises, to themselves advantage-
able, to the Church of Christ offen-
sive, and to the glory of GOD no-
thing more derogatorie. This nota-
ble booke therefore (Right worship-
full) I haue presumed too publish a-
broad, vnder your patronage and
protection, not doubting that it
should want credite, if it were not o-
uershadowed with the countenance
of some speciall personage: but for
that your dispositiō being so vertu-
ous, as that you are a mirror among
men, & your course of life so praise-
worthie, as that you may bee well
thought a blossome of true Nobili-
tie: your worshipfull mind also be-
ing beautified & enriched with such
rare ornaments, as that you among

The Epist. Dedic.

the rest, glister like a starre: therefore vnto your worships handes haue I bin encouraged to present this worthe booke, translated and printed at my proper costes and expenses, not in hope of any extraordinarie profite, (which howe little I thinke vpon, let him iudge that knoweth all thinges,) but that the Church of Christ, being not yet growen to perfect age & strength, may reape some speciall benefite by the same. And thus hauing laide open, very bluntly, but plainly, my simple (but yet honest) meaning, I commit your worship to the grace of god, which as it hath hitherto (no doubt) bene your direction, so I hope it shall, & (God graunt) it may be your loadestone to life euerlasting. Amen.

Your worships
at commandement
John Stell,

To the Reader.



Ood Christian Reader,
thinke it not lost labour
to reade this little booke,
which as it beareth the
name of a Bee hine, so it
cōteineth good store of
holesome hony. Neuer-

theles, take this short admonition by the way,
that in reading the same, thou play not the
parte of a Spider, which out of sweete and o-
doriferous floures sucketh deadly poyson: for
what is that else but to abuse a benefite, and
to make that euil to thy selfe, which by na-
ture is good? I knowe it spites the Papistes,
that their iuglings are espied: and I beleene
they wil be so farre from singing a Requiem
for his soule, by whome it was compiled, or
from pitie too purchase him a pardon from
the Popes good grace, that they could finde
in their heauies, to appeale to the Spanish in-
quisition, and by their tormentes farre pas-
sing the paines of Purgatorie, to constrayne
both him, and them that shal reade it, to crie
Peccavi, O charitable Catholikes. Bee they
such curst cattel indeede? Alas for pitie:
God keeps vs out of their clawes. Will not

Peter

To the Reader. T

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Peter pence salve up the sore? O, yet more,
that is meate for their mouthes. But wil
they frette and storme in such sorte? Twa
point, they haue had the raine too long,
it is tyme that they bite on the bridle. Be
farewel Papist: R. this ps, O it will scoure
and purge. Thus Gentle Reader (to cūcūds)
thou hast such a booke, as wil make thee pri
nie to all the practises of the Babylonical
beast, (Rome I meane) the denne of Dra
gons and diuels: which if it were translated
into other tongues, by the industrie of the
learned, as it is in none, but in Dutch & En
glish, it would increase choler so abundantly
in the Pope, the Colledge of Cardinals,
Monasteries of Monkes, Fraternities of
Friers, Nestes of Nonnes, and the rest of the
Pharisaical Frie, as whole handfals of
Helleborus, or poundes of Colloquintida can
neuer auoide: & (wote you what?) that wil
pulldowne their mother the holy church vpon
her knees, with thought and sorrow. Well
I leane the benefite of this booke to thy dili
gence in reading. And thus farewel.

Thine in Christ,
John Stell.

This is a cleare and per-

fect interpretation of the Epistle of
Maister Gentian Haruet, nowe lately set
foorth in Frenche, and in Dutche,
and directed to those, that are fal-
len from the true Christi-

an beliefe.

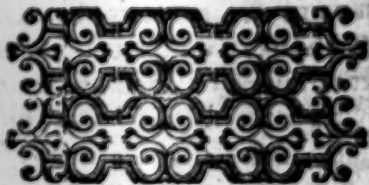
WHerin the ful fundation, &
profound establishing of the
holy Romishe beliefe is declared :
all newe heresies confounded : the
right, authoritie, and worthines of
the Church of Rome, expounded,
and by Scriptures confirmed : all
dissentitious articles put to scilence,
and a plaine demonstration, where
the right Church is to be founde:
in summe, all the articles of the ho-
ly Catholike Romishe beliefe, are
clere drawne out of all sortes of
proofes in the holy Scripture, olde
Fathers, Councelles, Decrees, and
Canons, gathered together, and as
in a sweete Beehive, brought all in
one:

An Interpretation.

one: and in the last is set foorth, the
manners, conditions, nature, and
sence of Bees, the honie and home
combe of this Bee hine, collected
out of the best olde writers, as well
Grecians as Latinistes.

Made and brought to
gither by *Isaac Rabboten* of
Louen, Licenciate in the Popes
lawes.

To the



n. To the right worshipful,
holy, profounde, and learned Do-
ctor, and Magister noster, *Maister Francis-*
cus Sonnius, nowe most woorthie Bishop of
Sbertoghenbosch, health and blessing
from God, and the Pope our most
holy father.

Afterward the
Bishop of *Am-
sterdam*.



Ight worshipful, louing,
and holy father and Bi-
shop, whē I do well con-
sider, & thinke vpon the
noble, commendable, &
woorthy deedes, which
your honor (with the
good helpe of the most famous and deuout
Cardinal *Granduelle*, and other good sub-
iectes of the most holy Apostolical catho-
like Popish church of Rome,) haue (within
these niene or ten yeeres) taken in hand, and
almost brought to passe, touching our aun-
cient and welnigh ouerthrowen Romish Re-
ligion, to proppe and vnderset the same with
newe pillars, & strong styles, binding it with
well twisted ropes, and cordes of the *Spanish*
Inquisition: I must needs, and of right (in the
same & behalfe of my countrymen and in-
habitanes of the base countries of Germa-
nie)

An Interpretation.

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manners, conditions, nature, and
sence of Bees, the honie and home
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Grecians as Latinistes.

TIGHT
BOUND



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home
collected
as well

To the right worshipful,
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ctor, and Magister noster, *Maister Francis-*
cus Sonnius, nowe most woorthie Bishop of
Sbertoghenbosch, health and blessing
from God, and the Pope our most
holy father.

Afterwarde
Bishop of *A...*
1577.

T L Y

N D .

ful, louing,
er and Bi-
so well con-
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newe pillars, & strong styles, binding it with
well twisted ropes, and cordes of the *Spanish*
Inquisition: I must needs, and of right (in the
name & behalfe of my countrymen and in-
habitantes of the base countries of Germa-
nic)

To the right worshipful

(nie) geue you worthe thanks, for the
alterations and changes, which within the
fewe yeeres haue happened and chaunced
the prooffe, within the saide lowe countries.
For, had not your Honour, about the year
1558. in the time of the most holy Pope
the fourth, stoudy and diligently trauell
and obtained that these our base Countie
might bee provided for with newe Bishops
to serue for Inquisitors and accusers of he-
retikes and Huguenotes. Surely, the case was
such, that the Popes holinesse, with all his
booths & shoppes, must out of hande haue
bin trudging out of these countries, & all by
reason of this new Gospel, which men would
needs set forth: wherof your bishops Myt-
rosier staffe, and your laudable Inquisition,
haue not read much, (considering that your
Honor can content your self with your Por-
tesse, & a canne of good rennish wine) wher-
of if it had so come too passe, a most pitiful
case must needs haue folowed. As especially,
that a man shoulde scarce afterwarde haue
founde any one, that would haue said Masse
for mony: yea, the Priestes themselues began
to be so ashamed of their shaven crownes,
that in some places they would haue bene
glad too couer them with cowe doing,

as in an olde prophesie is declared, The Bishops, the Prelates the holy Monkes and Canons, the Inquisitors and a idle officers of the spiritual courts, should not haue had any more worke, I omit howe that the famous doctore of Louen, the Licentiates and Bachelers of Diuinitie should drinke no more *Vinum Theologicum* nor *Vinum Cor*, that is to say, of the persons fatte: but must haue taken patience with smale ale & single beere where of they might soone haue gotten the Collicapassio. And where (I pray you) should the foure holy begging orders haue become? And especially the deuout Franciscanes? should they vnclothe (in general) haue gone and hangd their cowles vpon the hedge? And then what should haue become of al the goodlie ornaments of the church, as braue altars, gylte Chaires, holy reliques, braue Images, Copes of gold, siluer and silke, and other moe such like Jewels, wherewith al the churches and holy Saintes as wel Feminine, as Masculine, are decked vpper and trimmed, which all the Bishoppes haue promised by solemne othe to maintayne and defende, too the vttermost of their powers. But what is all this to the purpose? The Masse, the Masse (I say) yea, the holy blessed Masse laye so

Vinum Theologicum, is to say, the best wine that Diuines do drinke glasse by.

Vinum Cor, is to say, *vinum caloris, odoris, superioris optimis* that is to say, of very good colour, smell, and taste.

As wel the Saints, as bea

Tetheright warshipful

extremely sicke, than men began slowly
to sing *Requiem* ouer her, the hobsbawms
did not get any more liberal offerings, nor
sentinges, nor more pilgrimages. Yea, the peo-
ple began already to pul downe images from
the altars. No man woulde giue any thing
for pardons, nor for the Popes Bullis.
Yea, the whole staple of pardons, especially
purgatorie, began too waxe cold. The
Pope himselfe was esteemed for an hawke
in glasse. The Decrees, and Doctrinals, the
Sophistical gloses, the sentenences, the Quod-
libets, and such lyke royes of the schollers and
doctours of Louen, were cast behinde the
benches. Satisfaction, and full recompence
were no more made any account of. A pri-
uicular confession was almost subdredged.
Shroue tuesday, and lacke a lent had almost
broken their neckes: al the holy and goodly
processions with the stately stations, Peramb-
ulations & going about the streets, were
esteemed for boyes play: the holy Sacrament
was no more deuoutly caried vp and downe
with fifies & drummes. In conclusion al the
holinesse of the Catholike church of Rome
began to fal in the ashes: and in place thereof
you shoulde heare nothing else, neither in
the townes nor withour, for nothing was
read

deade but the Byble, or Saint Paul. The people would pray to none other, but to God alone, neither should haue any other mediator, but Christ Iesus, nor put their trust and confidence in any other thinges, but in his merites. No reioycinges but in his Crosse, & death, and passion. They did only esteeme for Sacramentes, Baptisme, and the Lords Supper, yea, and did vse the same very simply without any stately station or ceremoniall bruterie, without coniuringes of the Diuel, without spittle, without salt, without greasinges, & also without albes, surpleses, or scopes, without singing of *Per omnia secula* *creatorum*, or *Dominus vobiscum*. They would goe no more too shrifte vnder their ghostly father, but to God aboue, or else before the whole congregation. They did not passe any more for absolution, they would not pray any more for the sillie soules, which lie in Purgatorie, but every one would giue his praier vppon the holy scripture. They would acknowledge but one supreme head of the church, namely, Iesus Christ the sonne of God. They would haue bishops, renouncing the name & office of tyrannical Inquisitors, to preache the gospel, to leaue of their trappings & rules, & go on spote: they did esteeme

To the right worshipful

esteem al manner of meates; good and law-
ful, first saying grace in their mother tongues:
neither did they much regarde the eating of
fleshe in Lent, no, not even on good Friday:
In summe, they went wholly about too bring
in a new reformation of Religion & disci-
pline Ecclesiastical, the lyke whereof was ne-
uer scene of the holy church of Rome, nor
of our forefathers: They tooke in hande
to restore al againe, too the olde and former
state of the Apostles and Euangelistes, what
pitie, what care, what sorowe, had this bene
too our dearly beloued mother the holy ca-
tholyke church of Rome, and too al her
good subiectes? But praysed bee our blessed
Ladie of *Antwerpe*, your honour did wel
foresee, and in tyme diligently withstand that
inconuenience, in that you haue placd the
inquisition in the lande, driven away the
Genfes or Heretikes, laid the Magistrates in
prison, banished & brought to the Butchers
stal the Gentlemen and good subiects, made
a way and open passage for the *Spaniards*
into the land, set vp fire and sworde in token
of victorie, and in euery corner reared vp gal-
lowes, & plentifully shed the blood of those
newe Euangelistes: In Summe, your dai-
geance, your quicke expedition, your great
zeale,

They were cal-
led *Genfes*,
which tooke
part with the
Prince of O-
range, against
the Papistes.

scale, yournewe Bishoppes, and your holy Inquisition, haue so wel aduised, counselled, perswaded (or rather forced) our Souereigne Lorde the King his Maiestie much rather too see the destruction of his Patrimonial land, the ruyne of his Subiectes: yea, the imprisonment, and death of his owne only sonne, then too permit the holy catholyke church of Rome too suffer such shame: and that in place of the Popes decrees and Decretals of the Masse booke *Hortulus animæ*, and such other seruice bookes, the Gospel, and holy Scripture, only should succeed, & take possession. Therefore your Honour is highly to bee praised for such noble actes: And euery man is duely bound heerein, to asist and further you in your enterprise, too the vttermost of his knowledge and abilitie.

This (Right honorable & blessed Bishop) is the cause, which hath moued mee poore and vnwoorthie brother of Saint *Francis* order, too dedicate and sende this my simple present to your honour, too the ende that I (with this my smal gift of good wil) may somewhat (though but a little) help to strengthen & repaire the decayed walles of the Romishe church, and establishe again the right & perfect foundation of our most holy father, the

To the right worshipful

Pope. Therefore having a while agoe: seen
and marked that in the Citie of *Augsburg*
was a smal booke set forth in French and
Flemish, intituled and named *Le Petit*
Messine: Or, *An Epistle directed unto the*
Apostates and Back sliders, From the true
Christian belife, compiled and made by
Maister Genian Hervet, &c. And for that
the same booke was greatly desired, & very
much esteemed of all good and catholike
harts: I haue (with al diligence and circums-
pection) perused and read ouer the same
wherein I haue founde in effect: that in the
same is briefly declared and set forth the
whole grounde and foundation of the holy
Romish religion, which your honour, even
with fire and swoorde, to the subuersion and
utter ruine of the whole lād, doth seeke most
zealously to mainteine. And I am thereby per-
suaded, that the same booke was most wor-
thy to bee reade ouer of al men, too the ende
that al startbackes from the faith, might re-
turne into the right way: and the good faith-
ful catholikes thereby strengthened and con-
firmed. But nowe considering the said booke
to bee very short, and something darke for
a matter of such importancie, and like-
wyle had either none or very fewe proofes

of the Scriptures, Councels, holy fathers,
and Decrees of the Popes: therefore I haue
thought good to set penne to Paper, and too
set forth and declare the same at large, that
nothing needful shoulde be lacking. Moreo-
uer considering that it is most necessarie, to
declare something more at large, especially
touching the woorthines, and authoritie of
the holy church of Rome, and the true
exposition of the holie scripture: wherevpon
the summe of al our matters doe depende,
for that wee haue alwayes bene forced too
cal vpon the church, and especially nowe,
when there is none other shilde or defence
left vnto vs: therefore haue I traueiled briefly
to shew of this matter, where the sure ground
and foundation lies, by what Scriptures, by
what holy fathers, by what councels, and by
how many Decrees euery point is defended:
and likewise howe and in what manner the
scripture and the holy church of Rome are
ioyned together, & catholically vnderstood
in such order, as the same shal in no wise serue
the Heretikes any thing at al to their purpose
or aduantage. And forsomuch as this worke
is sucked out of sundry sorts of Bowtes gathe-
red together; therefore haue I named it, *The*
Defence of the Roman Church, thereby

To the right worshipful

too gene too vnderstande, that as the honey
Bee, doth not gather her honny out of one
flowre alone, but of many and diuerse: so
doeth not the churche of Rome stande vpon
one Scripture, Byble, Counteils or bookes of
Decrees, but doeth carthe and snarke out
eche of them, that which best serueth his
purpose, as hereafter every man may plainly
perceiue, and in the ende of this booke shal
vnderstande more at large, wherras the spe-
cial causes are set forth, why and wherefore
we haue christened this booke with such a
name. And now e, hauing vnderstood that
your Honour did a good while agoe set
forth a certaine booke, against the confessid
of the faith of these newe Gospellers, I did
very earnestly trauel too gette the same, tra-
sting that it might (perhaps) haue ealed mee
of this my labour, for that I thought your
Honour should haue set forth these matters
there at large. But after that I had superficial-
ly and lightly reade ouer the said booke, (not
hauing the lucke too keepe the same long by
me.) I was the more willing to set forth this
my *Beehiue*, for that I sawe it shoulde serue
very wel, to the opening and more plaine de-
claration of the foresaide booke, which your
Honour hath made and published: con-
sidering

...ing, that your honour is huse in every
... with the authoritie and dignitie of the
... Church, of her ordinances or constitu-
... additions, or traditions, and of the spi-
... al exposition, which she hath made vpon
... Scriptures: and perceiuing nothing to be
...ly set forth, whereby one may finde
... these constitutions and ordinances, whe-
... in the Scripture, in the Fathers, in the
... ees, or in the Councils: so that a simple
... might alway stand in doubt, what you
... have esteemed and holden for the com-
... edements, ordinances, or traditions of the
... arch, and what men shall call the church,
... likewise what rule or inuiolable order
... holy church doeth commonly keepe and
... in the exposition of the Scriptures, but I
... ke your honor did leaue this vndoone as
... saide Maister Gentien Harnas did, espe-
... ally, because it was too smal & slight a mat-
... for you too trouble your mytred head
... hall. And therefore haue I gladly taken vp-
... me this paine and trauel, and haue clearly
... forth in this my boke, vpon what ground
... foundation all these thinges are builded:
... that the necessarie vse of this boke is vn-
... takeable as enery good Catholike shall wel
... ceine of himself. And soe much as here-

is is not written any thing, but it doth
 as well, yea, better with the saide booke
 by you, then with *Centurion* booke, I
 gladly haue it set forth; as an Exposition
 Glose, or Commentarie vpon your foresaid
 booke: but considering that I had not a
 copie of your saide booke in my custodie
 fearing also least your honor might haue
 offended, that any man should take vpon
 to expound or comment vpon your writings
 which are as cleare as hellich Sunne, euen
 your owne name *Sonnus* doeth signifie
 that I haue proceeded with my first determi-
 nation, thinking it sufficient for me, if I might
 hide this my trauell vnder the wing of your
 Honor, like as vnder the same, all our new
 Bishops haue byn hatched. Most humbly be-
 seaching your Honor, to accept this my
 plegge in good part, and as becommeth such
 a worthe Bishop to do, trusting yet (within
 short time) to set forth more such works
 and thereby so precisely to expounde all the
 bookes that are set out by your Honor, and
 other doctours of Louen your companions,
 that a blinde man may seele them with his
 handes: yea, & without spectacles or candle
 conceaue what great holines lyes hid in such
 cofers. You may (if it please you) in the

Franciscus Sounius.

In the space accept this my worke, as an ex-
planation and Cōmentary, vpon your book,
which too doe resteth at your pleasure and
will. And heerein I commend your
Bishops Myter and crosiers, staffe vnto the
Honour of our holy Father the Pope, who
serue & keepe your Honor with all your
children our new Bishops, in prosperous e-
state and proceedinges against all Heretikes.

*Datum in our Musae, the v. of Ianua-
ry, being the Euen of the three kings
of Cullen, at which time all good Ca-
stolikes make merry, and etic, The
King drinks, in anno 1599.*

Your Honors welwilling seruant in all
that lyes in my simple power,

Isaac Rabbotens
of Lons.

¶ The argument of this
booke: *Wherein the Epi-
stle or Letter missiue of Maister
Gentian Haruet, is diuided into sixe
partes, and the meaning of the
same briefly de-
clared.*

THis deepe grounded & most lear-
ned Epistle of the right worship-
full Doctor Maister Gentian Har-
uet, directed to those that are de-
clined and fallen from the holy Romish
Catholike Church, is diuided into six
speciall and principall partes: wherof
the first is:

I That the Heretikes and Hugue-
notes cannot repute themselves so; faith-
full people, so farre forth as they do not
believe all things, which our louing mo-
ther the holy Church beleeueth, without
whom no saluation can be obtained: and
especially, so; that they will not believe
the Transubstantiation of the bread in-
to the very body of Christe.

2 The second is knit to the first: name-
ly: They mainteine iniuriously, that we
ought too allowe nothing, but what is
mainteined

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maintained by Scripture.

Thirdly: They doe not believe nor
allow seven Sacraments, inespially,
particular confession, the Sacrament of
Matrimonie, and the holy Ordinance of
Penance.

Fourthly: They do the Catholikes
great iniuries: insonmuch as they repute
them for idolaters and worshippers of
idols.

Fifthly: They seek nothing else, but
liberty, & their owne appetites.

Sixthly and lastly: Their Doctrines
are unlearned dolts, and leade a
base, loathsome, and wicked life.

In these six points is briefly rehear-
sed the whole ground and foundation of
the holy Catholike doctrine, taught by
the Romish Church: and is so gallantly
established: yea, and al the Heretikes so
easily fetcht over the coales, that there
remaineth not a totte to be spoke of any
farther. Yet, seeing the ground and mean-
ing of this Epistles Author, did
stretch chiefly too challenges the Here-
tikes forth into the field, & then cham-
pionlike, to combat with them: like as
it is worthy that not long since the noble
knight

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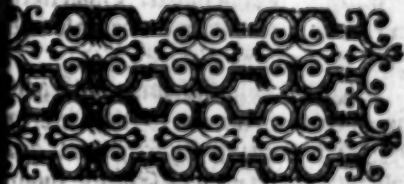
knight, Maister Nicholas Villygaignon
toke by his wyting thought too
worthy maister Iohn Cabanis, and by the
meane to haue wonne a perpetual fame
and euertasting memorie. It is euen
like sort fallen out with this good man,
as it did with the same Villygaignon. For
his ship was the better to fit his purpose
to set afloate (as hee before mentioned)
many doubtful partes, very darke and
obscure reasons: yea, and some, some
what grosse, supposing heart withall
with a baite to draw the fish into the
net. Wherby (alas) it came to passe, that
his good and goodly meaning was perished
and constrained a wrong way, and the pe
retikes did seeme to make a mocke of it,
as though he were unworthy to haue an
answer to the same, considering that he
did shew very little Scripture or authori
tie to affirme his matter: Euen in like
manner as they had in times past, iust
with the sayd Maister Villygaignon.

Therefore it hath seemed both good
necessary unto vs, and for the preferre
of the holy Romish Church, most con
uenient, that this present Epistle should
be at large declared: & very strong and

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et authorities to be brought in, for end
part and parcell of the same, collected
well out of the Scripture, as out of
the best and fittest bookes of the ancient
fathers, Councels, & Decrees, where
withall our most louing mother the ho-
ly Church is most supported: to the end
we should the better conceiue the costly
hidden treasures, which are comprehen-
ded in this short Epistle: and that each
might vse the same too his most aduan-
ce and for a publique instruction, ho-
maging (through this holy and meritori-
ous work (to purchase heauen, and
withall to redeme and set free
two or three soules out of
Purgatorie.


(:.)



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suche Authours names as are necessarily rehearsed in this *Beginne*.

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no case common. 214. a. b.
Like more in Clergie, Monke,
Nunnes, Pope, and Frieries.

YYorde.

Gods YYorde the corner stone

to hit Golias the Giant in
the forehead. 71. a.

The wisdom of man is plain
darknesse in comparison of
Gods word. 27. b.

The vvorde of God cannot ex-
tinue any light of the opini-
on or anthropie of man, and
why. 27. b.

The vword is the right mother
of the Church. 32. a.

As belceuing of the YYorde,
but by the appointment of
holle Church. 32. a.

The vvorde of God compared
to fire, and to a hammer
which breaketh stones in
peeces. 27. a.

The vvorde of GOD hath no
need of any mans witness.
27. a.

The vword of God giveth light
to all thinges, as a lamp,
&c. 27. b.

The vvorde of GOD hath
no estimation, but that
which it hath borrowed of
the Church: and why 28.
a.

GOD coulde not of himselfe
plant in mens heartes his
holle vvorde, &c. 28. b.

The YYorde of God, cannot be
his worde, except the holle
Church haue the fashioning
thereof first. 30. b.

II

The second Table.

All ministers & true preachers
of Gods *V*orde haue like
power, in to what place soeuer
they be. 36.b.

The *V*orde of GOD is the
seide of the Church. 31.b.

Men are not bound to beleue
the *V*ord of God, if it were
not that the Church hath so
commanded. 27.a.

The *V*orde of God is weake,
vntlesse the Church of Rome
geue her verdict in the mat-
ter. 27.

The *V*orde of God is not of
such value or dignitie, that
it is worthe to be beleued.
78.b.

The glosses & interpretations
of the Catholike fathers
must set forth the *V*ord of
God, or else it is nothing
worth. 78.b.

Sinne against the *V*orde of
God may be forgiven. 26.b.

The worde of God is not the
rule & perfect knot of truth.
31.a.

The office and power of the
*V*ord of God. 19.b. Look
more in *Scripture*.

*V*orkes.

We must fill Gods hands with
*V*orkes of supererogation.

146.b.

We must trust to our owne
good *V*orkes, so shall we
be sure to make a iust recko-
ning. 147.a.

A curse denounced against such
as ascribe iustification to
faith, & say that Gods mer-
cie maketh *V*orkes need-
lesse. 128.a.

Howe the *V*orkes of such as
build upon the foundation
of Iesus Christ are tried.
151.a.

*V*orkes of supererogation pro-
fitable to our selues, and a-
uailable to others. 285.b.

How we may come to *V*orkes
of supererogation, to do our
friends as well as our selues
good. 286.a.b.

*V*orkes of supererogation
shut vp in a chest, the keys
wherof the Pope hath in his
keeping &c. 160.b.

*V*orkes of the Catholikes cal-
led workes of supererogati-
on, what they are. 126.a.

*V*orkes of supererogation
how they shall bee esteemed
before God. 126.a.

For the redeeming of originall
sinne, some meritorious
*V*orkes are abroined. 131.b.

No workes of supererogation
in any saint, though neuer so

The second Table.

To perfect. 48. b

All the good *workes* that
anie man can do, during life
serue nothing for the remis-
sion of the least sinne that
euer he committed, and why.
125. a.

Paule controuled, for saing
that God ascribeth righte-
ousnes to the vngodlie with
out anie *Workes*. 128. b.

Three sundrie things deserue-
able by good *Workes*. 135.
a. b.

Good *Workes* cannot stande
vs in stead before the iudge-
ment seate of G D D, much
lesse make satisfaction for our
sinnes. 145. a. Looke moze
in *Merites* and *Satisfaction*,
VVorship.

We must worship at similitudes
of crosses, in reuerence of the
most holie crosse. 147. a.

We must *VVorship* and pray
vnto all small & ordinarie
crosses with *Latria*. 147. a.

VVorship doone to foure or
fise sponges, wherewithall
Christ was refreshed, he
being dipt in *Alineger*. 148.
a.

VVorship doone to the Alt-
talle wheron Christ did die
and the manger wherewith
late. 148. a.

A sonnet soong at high mass,
in *VVorship* of the spere
and nassies wherewith Ch-
stes blood was shed. 147. b.
Looke moze in *Crosse*.

VVorshipping.

VVorshipping of *Saintes* as-
med by sundrie authoritie of
scripture. 165. b.

The *vorshipping* of *Saintes*
proued lawfull. 154. b. 155.
a. Looke moze in *Saintes*.



FINIS.

*Gathered by Abra-
ham Fleming*

Impensis Andreæ Maun-
sel Bibliopolę:





Heere followeth the declaration of the first part of the Epistle of Gentian Haruet : wherein is treated, what the holy Church of Rome is : wherein her power and authoritie doth consist, and how the same extendeth : then is concluded, that Lutherans and Huguenotes cannot be esteemed or taken for true believers : but must bee banished and burnt for Heretiques.

*The first Chapter:
Wherein is plainly declared, that the Lutherans and Huguenotes are Heretikes, & ought to be burnt : notwithstanding that aswell by Scripture, as by many examples, they shew themselves to be the very Church of God.*



*A*nd to the intende that we may orderly deale, beginning first with one peece, and after proceeding with an other: our Maister Gentianus doeth heere in his first charge, set forth such a noble grounded and sharpe wittie reason, to founde and builde his arguments vpon, that the Heretiques and Huguenotes do

Lutherans and Huguenotes are Heretikes.

The Bee hive

stand already so amazed & ashamed, as a
Horse that hath ouerthrowne his carre.

You poore Heretikes (saith he) how can
you bee of a true belife, if you doe not first
accept the twelue articles of the faith? And
how should you accept them, seeing you wil
not beleene the holy Catholike Church?

For consider this, hee doeth take to
serue his turne, a most certaine and un-
doubted point, That no man can beleene
the holy Church, but he must iointly withall
receiue and accept all, whatsoeuer the saide
Church doeth set foorth and beleene. And
this is greatly to be considered: seeing
heereupon doth rest the moste speciall
grounde and strongest bulwarke of the
holy Church of Rome. For these Here-
tikes can very stedfastly saye, that
they themselues are the Church of God.
And too proue that, they introduce and
bring in many goodly textes out of the
Scripture: but they alledge them only
according to the letter: enen as though
the Church were nothing els, but an as-
semblie or congregatiō of holy men, & is
to say, of such as through faith or belife
are by the blood of Iesus Christe bles-
sed and chosen to be the shepheard of Je-
sus

Church of God
and Heretikes.

his Christe the true and onely sheepe
heard of our soules: into which fold none
are receiued, but such alone as wil hear,
ken to the onely voice of that onely shep-
heard, and follow and go after him one-
ly, forsaking and not knowing the voice
of any stranger.

*Iohn. 10. 3. 4. 5.
14. 25.*

Wherby they wil now conclude, that
our great Paister the Pope, with al the
right honorable Bishops and Prelates,
(which haue of them selues set forth
many goodly Ordinances, whereof
Christe neuer knew worde) shoulde bee
those very straungers and hyzelinges,
which seeke onely the wool of the sheep,
and haue serued God feignedly, setting
forth and teaching the commaundments
& doctrine of men: yea, that they shoulde
be the thieues & murderers, that haue
not entred in at the right doore which is
Jesus Christe, but are crept in a wrong
way, to steale, kil and destroy. And ther-
fore doe they cut vs cleane off, notwith-
standing whatsoener wee alledge of the
Church of God, and of her authoritie,
power & worthinesse. But they alledge
out of the Prophet Ieremie, That al is
but lyes & deceit wherupon we establish
our

Iohn. 10. 12.

Mat. 15. 9.

Iohn. 10. 9.

Iere. 7. 4.

The Bee hine

Iere. 7. 4.

Eph. 2. 20.

Isa. 59. 21.

our selues, crying with the Iewes, The Church of God, The Church of God, The Church of God. And hereupon doe they bring vs forth and alleadge their Paul saying, That y only true ground & foundation of the Church of God is established onely vpon the doctrine of the Prophetes and Apostles: so that whosoener he be that falleth from the same, cannot be accounted for a true member of Christ his Church. And then they bring forth an Elay out of a corner, and an Ezechiel, an Oseas, with diners other out of the old Testament, which they set altogether on a heape, and will defende themselves therewith, that the steadfast succession and that long continued race of the Popes, Cardinals, Bishops, and Archbishops, are in no wise that right token, and that vncounterfeit marke of the Church, but that onely the sincere worde of God: when as that is in our mouthes and in our heartes, and in the mouthes and hearts of our children, accompanied with the right vse of the Sacrament, according too the perfit ordering of Christe Iesus, who is the onely head of the Church and congregation: in whom

whom al people are iointly vnited, eue-
ry one according to the measure of the
gift which he hath receiued of the head,
to the full growth of the whole body in
loue. Well, wel: when they haue done
all their prating, yet must this needes
be true: That they are but Heretikes,
and smel after the sagot, the good yeere
and al, the cause why: For that they doe
not beleue all that the holy Church
doth beleue, & without the Church is
no saluation: but all such as fall frō her,
must bee burnt like faggots: so; to that
end haue we a plaine text of Scripture,
which sayth thus: Whosoener doeth not
abide in me, shal be cast out of the Vineyard,
as a braunche, and there wither: and men
gather those branches, and cast them in the
fire, and burne them.

*Ephr. 4. 11. 167
Colo. 1. 18, and
2. 19.*

*Iohn. 15. 6.
Which witness
is to this pur-
pose set forth
of Iohn Andre-
as Panormitanus
Hassiensis, Ber-
nardus Lincen-
burgens. In the 4.
booke of the he-
retikes in the 5.
part, and by o-
ther moe
Catholike wri-
ters.*

And this same is apparant out of the
seconde point of this Epistle nowe fo-
lowing: Whereas Gentianus doth open-
ly confesse, that at all times & so; euer,
there haue beene some men which haue
held the same opinions, and set forth
the like learning, that these Lutherans &
Huguenotes doe now follow. But he an-
swereth the matter thus: That suche

A;

haue

haue alway bene banished and cursed
for heretikes: and all this is very true.
For euer since that Iohn the Archfather
Patriarche of Constantinople, began to
take vpon him to be the vniuersall Bi-
shop of all Bishops within Christen-
dome: which attempt the Pope of Rome
did in the beginning stoutly withstand:
and that then after wardes Boniface the
third did obtaine that tytle for himselfe,
and was by the Empero^r Phocas decla-
red chiefe or superiour Bishop ouer all
Christendom, and ordeined the head of
the Church: which thing was brought
to passe in the yeere of our Lorde 680.
From that time forwarde (I say) there
haue alwaies bene many factious and
busie fellowes stirring abroad, which
aswell by writing, as preaching, haue
withstoode the Pope, and condemned
his doctrine, decrees & ordinances, euen
by the Scripture: yea, and blased and set
himselfe forth for an Antichrist, allea-
ging (euen as our heretiques now do)
that men ought too repose them selues
and bulde vpon the sincere woorde of
God onely: and further, to holde and e-
steeme all ordinances of the Popes not
agreeing

Iohn Patriarch of
Constantinople.

Bonifacius 3. the
first head of ho-
ly Church.
Phocas.

Popes account-
ed for Anti-
christ.

agreeing with the Scripture) for bene-
 lish doctrine. But, as before is declared,
 such haue alwaies byn reputed and con-
 demned for Heretikes . Therefore, to
 the end that no man shal thinke this to
 bee nowe a newe dealing of the holy
 Church, to condemne these Lutherans
 and Huguenotes for Heretiques : and
 likewise, that no man shal suppose, that
 this their doctrine and Articles, which
 they set forth are first growne in theyr
 gardens: I wil therefore make here a
 brieue discourse of such, as haue here be-
 fore set forth these matters, as well by
 mouth, as by writing, to make it plain-
 ly appeare to þ world, y there is not one
 Article which they bring forth, but it
 hath bene long before set abroche open-
 ly : and that the holy Church of Rome
 hath both punished, and condēned it for
 heresie.

Then to begin withal, it is plain, that
 the Grækes haue alwaies dapperly
 withstode the holy Pope of Rome, and
 would neuer acknowledge him neither
 for Pope, nor for the head of the church:
 like as yet euen in these dayes they doe
 not : in so muche as in the yēre of our

The Grækes
 against the
 Pope of Rome

*Iohnes the 23.
Pope.*

LORD 1328. At which time Pope Iohn the 23. had writtten very wisely & sharply to the Greekes, and by many words defended the cause, That first there was but one only Church, whereof he ought too be y head, vnder whom al Christendom ought to submit themselues: they did againe send him this answere which followeth:

*The Greekes
doe answere
Pope Iohn.
This doth Iohn
Blandwell write
of in his 7.
booke.*

We beleue verily, that thine authoritie is great, ouer thine owne subiectes: yet wee cannot wel beare with thy loftines, and vmeasurable pride: neither allow thy vninsatiable couetousnesse. Therefore the deuill bee with thee, for God is with vs.

Eugenius. 4.

Notwithstanding that some of their Embassadours did in the Councell of Ferrara, in the tyme of Pope Eugenius 4. agree therevnto: but without consent or commission of their Church, which did after wardes call backe, and adnihilate the same. But long before that time, not onely the common people of the Greekes, but the Emperours themselves likewise, were aduersaries to the Pope of Rome, about the setting vp and praying to Images. For about the yeere of our Lorde 730. The Emperours
Constantine

Constantine 5. and 6. and Leo Isaurus, did with full aduise & consent of the Council, as wel out of the scripture, as of the ancient Fathers, conclude: That men should in no wise, for the service of God, neither set vp, nor pray to any Images: but did likewyse vtterly breake downe and destroy al Images before made and set vp.

Constantinus, Leo.

*Images forbbid-
den & despised.*

For which cause the Popes of Rome did conceiue such malice and hatred against the, that from thence forth, they sought al maner of meanes and wayes to diuide and ouerthrow the Imperial State: like as in cōtinuance of time they brought it so to passe And likewise, not only the Greekes, but the Germanes also, did long time withstand the forbidding of Priestes too marry, til at length the Popes (and that specially Bonifacius 8.) did by maine force bring it to passe, and establishe the same.

*The cause
wherefore the
Popes did di-
uide the Em-
pire.*

*The Greekes &
the Germanes
did withstande
the forbidding
of Priestes too
marry, til Boni-
face 8. did set it
vp by force.*

Berthramus.

In the yere 840. one Berthrame, a stout and a learned man, rose vp, who did manfully withstande the Romishe doctrine, as touching their Transubstantiation, dedicating too Charles 7 French King, brother of Lothorius, a notozious booke made for that purpose: and did likewyse

Notes,

John Scotus,

Berengarius,

Huldricus
Bishop of Aux-
burge,

Bernardus,

Ioannes Saris-
burien,

likewise in an other booke confirmed by the scriptures, and strongly defended by the holy Fathers, set forth the doctrine of predestination, which these heretikes do now so earnestly stande upon. And about the yere 869. did Ioannes Scotus follow him, writing against Transubstantiation, euen as Berengarius about the yere 839. had done the like. And in the yere of our Lorde 964. Huldricus Bishop of Auxburge, by his writing reuoked again the saide commaundement of forbidding Priestes to marry. After whome, about the yere 1240. Bernard started vpp, who wrote very much of Predestination, & against free wil: nothing vnlike the doctrine of the Lutheranes and Huguenotes: yea, and did very stoutly strine against the Priestes and Prelates, calling them, The seruantes of Antichrist: and making of the Prelates, Pilates. Whome in the yere 1157. Ioannes of Sarisburie did followe, and wrote a booke called Obiurgium Clericorum: & another named Polycraticus: wherein he doth put the whole Clergie vengeably ouer the coles, and setteth them out for Pharisees and false teachers: calling the pope, Antichrist.

Antichrist: and Rome, The whoore of
 Babylon. And likewise a litle before that,
 had Arnolde the Bishop of Brixen set vp
 earnestly against the Priestles, denying
 flatly, that the sword of gouernement
 shoulde any whit appertain vnto them:
 yea, even at the same time was there
 one Peter Bloix, which wrote opely thus: *Petrus Bloix.*
 That Rome was the right Babylon, whereof
 S. Iohn did prophesie: and that the Offi-
 cialles of the Romishe Court were diuelish
 Griphines: and the Priestles, very Calues *Diuelishe*
 of Bethel, Baals Priestles, Aegyptiacal idols: *Griphines.*
 and that euery thing was to be sold at Rome
 for mony.

About the same time in the yere 1160.
 started vp in France a quicke fellowe,
 & a worshipful Burgesse of the Towne
 of Lyons, named Petrus Valdo, who has *Petrus Valdo.*
 uing studied the Scriptures very dili-
 gently, began to set vppe a newe do-
 ctrine, which did hit as iust vpon the do-
 ctrine of these Huguenotes, as might
 bee. He left many Disciples after him,
 in so much that a remnant is remay-
 ning yet to this day. After that came
 Petrus de Vineas, Chauncelour to the *Petrus de Vineas.*
 Emperour Frederike 1. and was in the
 yere

*Guilielmus de
sancto Amore.*

Petrus Casiod.

Dulsimus.

Iohn Wiclef.

pere 1240. who went about lykelwise too
robbe our holy father the Pope of his in-
stituled authoritie and iurisdiction, ray-
ling vppon him out of measure. And af-
ter came Guilielmus de sancto Amore, in
the pere 1260. who laide loades excēding-
ly vppon the Prelates, Monkes, and
Friers: and did reckon them for subiects
of Antichrist. Whose opinions were af-
ter in the pere 1275. by one Laurence an
Englishe Doctor at Paris, stoutly defen-
ded and confirmed. Againe, in the peere
1306. came abroade one Petrus Casiodo-
rus, a Gentleman, and very wel lear-
ned: who did altogether spil the potage.
For his writing and doctrine was, euē
as though hee had studied all the dayes
of his life in the bookes of Luther & Cal-
uin: and hee made of the Pope a Nabu-
chodonosor. After that, in the pere 1314
did followe one Dulsimus of Nauarra. And
in the peere 1315. Arnoldus de villa Noua,
who carried water all ouer one bridge.
And at last, in the peere 1383. came forth
the greate Archeheretike Iohn Wiclef,
who threwe all the spindles of the holy
church of Rome in the ashes: for he was
a natural Zwinglian, or Calvinist; and
of

of him sprung by Iohn Hus, in the yeeere *Iohn Hus,*
 1405. which was the father of all Luther-
 ranes. Yee it was which came with
 Hieronymus of Prage too the Councell of *Hieronymus de*
 Constance, there too defende his doctrine *Praga.*
 by scripture: but there hee was taught a
 newe lesson: for in place of disputation,
 they were both burnt at a stake. And yet
 that notwithstanding, their doctrine e-
 uer since that time hath bene accepted
 in many places: and by many stout fel-
 lowes confirmed. Lyke as there was
 one Nicolaus Clemangis, a Doctor of Pa- *Nicolaus Cle-*
 ris, & Bishop of Bayone in France: Olde- *mangis,*
 castel, Lozde Cobham, and Knight of the *Oldcastel,*
 order of the Garter: and within a little
 while after, one William Wight in En- *Wight,*
 glande: and Paule Craue, with many o- *Paul Craue,*
 ther, in the countrie of Rome, Hierony- *Hieronymus Sa-*
 mus Sauanerola in Italie, and a number *uanerola,*
 of other more: all which yet were by the
 Church of Rome bannished and con-
 demned for heretikes: yea, & where they
 could be gotten, put to death.

In summe, al such, as at any tyme
 haue taken vpon them, to set forth any
 like matter against the Church of
 Rome, haue alway bene of the most ho-
 ly

The Bee hive

by Popes banished and accursed, together with all them which would by any means mainteine or defende them. In so much, that Emperours and Kings: yea, whole countries haue (so; withstanding the Pope) bin excommunicated & condemned so; heretikes: yea, & (which is of greater importance) one Okam, and Dante, good catholike men, were by pope Benedict 3. condemned so; heretikes: only because they did mainteine, That Emperours holde their Empires of God, & not of the Pope: and yet notwithstanding, that in all other matters they did thoroughly professe the popes doctrine.

I say nothing, what is meete to be done to these new heretikes, who go about to roote out and destroy the whole foundation of the Romish schole, and take vpon them to face vs out with their Paule, with their Esay and their Ieremy. What a mischief! Do they not knowe that those fellowes, whome they alledge and bring vs forth, were likewise esteemed for Heretikes, as wel as they are themselves? Yea, in so much that one of them was hanged, another was burnt, the third clouen through the middest with a sawe, the fourth set vpon a wheele, &c. And therefore are wee

Of the Romish Church. 8

no more moued for them, than for a bladder
ful of beanes.

For the holy church of Rome would
neuer accept their doctrine, but vpo this
bargaine and condition, to wit, that shee
might alway apply the same as shee
should thinke good, & as might best come
to passe for her selfe: & that no reuoking,
no: reuolting, no: appellation should be
made against her doings: no, no: that y
name of Iesus Christ should in that case
serue: like as shall by vs shortly in the
parte next following bee declared at
large. For this verely is most true, that
if our blessed Lorde him selfe, would
haue followed the exposition and com-
mentarie, which the Priestes, Phari- The Phari-
sies
sies, and Doctors had at that time made
vpon the holy scriptures, in the name of
the holy Church, he had neuer bene cru-
cified, or hanged vpon the crosse. But
because that hee would (full wisely) go
and bring in newe matters, and so set
vp a new reformation, according to the
text and doctrine of the Gospell (lyke as
these Heretikes go about nowe to doo)
therefore did they deale so hardly with
him. Notwithstanding that, nowe
since

since the holy Church of Rome hath so finely handled and set forth this new religion of Christe, and brought it into such a trim frame, that now it is very gladly receined of euery one in a manner: yea, and if it were so, that these Paguenotes would accept the same, setting it forth likewise, surely, men would no more bee so readie to bring them to a stake, as heretofore they haue done, yea, and pretende hereafter to do.

But now, to come to our matter againe, it is necessarie, that we well consider, and substantially declare, wherein the worthines and authoritie of the holy Church doth specially consist: & what commaundements, traditions, and ordinances of the same, men must receiue and accept, without all contradiction or gain saying.

And this (sozomuch as our Doctors of Louen are troubled with so many other profound and deepe questions, that they haue not the leysure to set out this point effectually) is notwithstanding, the right ground and foundation of all their building: yea, and is most needfull to our saluation, and to the extirpation
and

rooting out of all heresies: For it may be demanded, whether men shal hold for commandments and traditions of the Church, onely and alone, that which is plainly set forth in the scriptures of the olde and newe Testamentes: Or else, that which the olde holy fathers and Doctours, as Augustine, Chrysostome, Hierome, & such like haue left behinde them in their bookes and wytynges: or a great deale rather, that which hath bin concluded in the holy Councils: either els, that which the holy Popes of Rome haue ordeined & enioyned: or, last of all, that which is scraped together out of the one and the other: al laid in one Pasticie, and baked in one Cake: and which is now in our dayes obserued in the holy Catholike Church of Rome?

The second Chapter

whereby is declared that the Church, with her power and authoritie, cannot bee inclosed within the pales of the holy scripture, but that the Church may adde too the scripture, or take from it, what she thinks good: & thereupon are many examples, & profound reasons alledged.

The Church is
about the
Scripture.

Deut. 4. 1. 12.

32.

Pro. 30. 6.

Apo. 22. 18.

This is thus
set forth by Ec-
clesiastes in his booke
called Enchiridi-

um loco. com.

Guilielmus

Blindasinus,

Vpon this demande & profound pro-
positiō, very much might be saiden
but wee will make short of the matter.
And to begin withal, we conclude wth our
S^r. Gentianus, & with the holy Council
of Trent, That al they which woulde indole
the power and the authority of the Church
within the limites & boundes of the holy scrip-
ture, (as though the holy catholike church of
Rome could read no further, thā is spelled be-
fore too her in the Bible) are euil & naughty
heretikes: yea, they are euen of those Aposta-
taes or backsliders, to whom our M. Gentia-
nus hath writte this his Epistle. For as tou-
ching that, for the defence of their opini-
ons, they bring forth, how it is written.
That none shal either put to it, or take
from it one iotte; that is simply spoke to
the Iewes Rabbines onely: so that they
should not take any such thing vpon thē,
as to change any words of the text, & to
correct & magnificat, lyke as they haue
presumed to do, as men may see clearly
& without a candle, by the honorable bi-
shop Guilielmus Blindasinus, in his booke
intituled, De optimo genere interpretandi:
which is to say, Of the best & surest maner
of expounding or interpreting. For therein
be

He doth shew very plainly, of al Debato
 testes of the Bible are falsified, & embas
 sed, by the Jewes: yea, & the like is done
 to al the testes in Treach of the new te-
 stamēt, by some heretikes and enemies
 of the truth. So that neither Christ, nor
 his Apostles, nor any of the old doctors,
 should haue had the right Bible, but on-
 ly our most holy Catholike Church of
 Rome, which only was borne vnder the
 right planet, and shee alone hath shot
 downe the Hopyngay. Therefore must
 the texts, before specified, be vnderstood
 and meant of the Jewes alone, & of such
 lyke Heretikes, which haue so falsified
 the textes of the Bible.

But you may not gather by this, that
 the holy church of Rome is not licenced
 to adde vnto the scripture, whatsoeuer
 shee doth make to bee yet lacking, and
 to innouate, change, and remoue al that
 ferreth not perfectly too her purpose.
 For you see daily, that shee doth freely
 take vpon her so to do: and furthermore,
 shee doth punish for ranke Heretikes, al
 such as wil not allowe and accept her
 adding, and changing, for the perfitte
 worde of God.

The ten commandements falsified.

Loke in the *Catechisme* of the summe of our beleefe, printed at Antwerp by the commandement of the king of Spayne.

Item, loke in *Thomas de Aquino* vpon the ten commandements, and vpon al the catholike doctours euerie one of them. All which haue cleane left out the seconde commandement, in the setting forth of the ten commandements. *Mat. 26*

27. Mar. 14. 23

Lu. 22. 17.

1. Cor. 11. 25.

Marke, touching this, the

Waller of the Sentences in the 4. booke the 1. a. 2. 4. 24. 7. And vpon the *Encherid.* of Eckhart in the booke of Bernard of Clairvaux. In the 12. part of the 4. booke of Hieronimus, and in all other Catholike writers, who do specially treat of this matter.

they

they should haue dealt the wine abroad, the common people might haue thought, whether that the long racked body were without blood, or at the least, that there could be no right and perfit Transubstantiation and changing of the bread into the very body of our Lorde Iesus Christe. In this behalfe hath shee considered further, and hath bene better aduised than our Lord himselfe was: and so hath forbidden the laie people the Chalice. For thus the Conuents of Constantinople decreed, That notwithstanding Christ, after supper, did ordaine & minister vnto his disciples the most blessed Sacrament vnder both kinds of bread & of wyne. And although that in the first ancient churches of the faithfull, the same was alwayes vsed vnder both kinds (as we haue seene) seeing that the contrary use & custome is now without great occasion, & willingly now put in vnto the auoyding & obshewing of some inconueniencies & perils: therefore shall all Patriarches, Prelates, Archbishops, & Bishops, quere and examine, touching of such as shall be vpon them soe minister vnto the common people the sacrament in that manner. And so far forth as such do erre, & recant, then they to bee deliuered

This standeth
in the thirde
booke of the
Councelles,
in the
Council of
Constance in the
14 Edition.

[illegible]

nered into the hands of the very same
 to be by them arbitrarily elected. And
 upō did the President of the Council, his
 med Officers, first name of all the whole
 Colledge of Cardinals, and all other
 Thops after him, and were, Place. Which
 is to say, So it pleaseth vs, so that it is
 evident, y the ancient manner of good
 ring of the church may clearly be
 utterly utterly the continuance of
 Christ, & the only custome of the Apostles
 & their Disciples, we do hereby
 notwithstanding St. Pauls (by inspiration
 of the holy Ghost commanded, and who
 sooner did see that weakness in himself, that
 he could not tie chains, should take a wife
 for that it was better so many than to burne.
 And he did (in a manner by speciall word)
 commande the same to the Bishops and
 other Ministers of Gods word, saying
 That they should haue their wives & their
 children brought up in the feare of God.
 And further, That marriage is holy and
 commendable in mens eyes, he doth shew.
 The forbidding of marriage, for a continuance of
 Devils.
 And yet, al this notwithstanding, our
 holy spotter the church of Rome, seeing
 deeper

the first age
 so that it is
 not to be
 as the
 1. Cor. 7. 3. 4.
 2. Tim. 4. 3.

1. Tim. 3. 4.
 A charge to the
 Bishops.
 Heb. 13. 4.
 1. Tim. 4. 3.

deeper into the matter: & for y^e eschew-
ing of many inconueniēces, hath expre-
ly and flatly commanded Priests, Bi-
shops, and al spiritual persons, that they
in no wise shal take vpoⁿ the the state of
Matrimony, teaching p^{re}cisely the con-
trary to the doctrine before specified,
That the state of Matrimony, is nothing else,
but plaine vncleannesse, filthy, & shamefull:
yea, a great and soule spot vnto carnal copu-
lation: In so much, that such, as giue them-
selues therunto, cannot be acceptable before
God: for that it is written: Who so liues af-
ter the flesh, cannot be acceptable before god:
and haue therefore concluded, that it is not
decent, that a holy Priest, who is the temple
of the holy Ghost, should become a slave too
the lying with a woman, and too fleshly lust.
Like as in the Popes decrees & Decree-
tals is specially set forth.

2. Moreover, touching the same point,
it is concluded in the sayde Decrees,
That the Doctrine of the holy Church,
is now more p^{re}cise, than either the
Doctrine of Iesus, the sonne of G^o D^d,
or of his Apostles, hath beene in tymes
past. For thus the text sayeth, Before
that the Gospel was corrected, stande,

This is set
forth in plaine
wordes in the
Decrees of the
Popes in the
Chap. Propositi-
o, in the 82.
dist. and in the
chap. Decretum
in the 22.
dist. and in the
chap. Tenor. the
31. dist. it is
likewise in the
booke of the
Sentences, in the
17. dist. in the
4 Chap.

In the 3. epist.
of Pope Cere.
in the first booke
of counsels fol.
422. col. 2. and
423.

This standeth
even thus word
for word in the
booke of De-
cetes in the
chap. 30. 2. now
est. causa. 26.
quest. 2.

Mar. 13. 29. 7.

Mar. 10. 4.

Luke. 16. 18.

1. Cor. 7. 10.

& expounded, there were many things per-
mitted, which nowe, since the time is come,
that al the doctrine is made perfit, are clearly
abolished & taken away: as especially, not-
withstanding that the marriage of Priests was
neither by the Law, by the Gospel, nor the
doctrine of the Apostles, forbidden, yet hath
the holy Church flatly forbidden the same.

Whe doo lyke to see plainly see, that
Jesus Christ hath streightly forbidden,
any dispensation for Matrimonic, and
hath specially declared, That whosoever
doth leaue his wife (except it be for adultery)
and dooth marry an other, is a whoore-
monger.

Truely, if it were not that our holy
mother the Catholike church of Rome,
had full power & authoritie aboue Com-
mond, and aboue the special commande-
ment of Christ: shee woulde neuer have
taken vpon her to haue changed nor put
downe this marriage of Priests.

Now let vs further see, that the most
holy and honorable Popes, Julius, Jao-
cearius, & Colesinus, being with a great
number of Bishops and prelates state-
ly and iudicially assembled in the holy
choir, in S. Peters church at Rome, have

concluded, iudged, & pronounced, what
 neuer Churche notwithstanding had
 herof spoke & saide. That if so be there
 were any which were married togea-
 ther, and had christened the children at
 the fount, the one of the other befoze
 should be diuorced: and the woman to
 haue her mariage good restored backe a-
 gaine, and within a yeere after, it should
 be lawfull for her too marry an other
 man: and for him to marry another wo-
 man.

*Christening
 by crosse. mar-
 rony of the
 common & laye
 people.*

Euen as our holy father the Pope of
 Rome, Deus dedit doth openly testifie in
 a letter, which for a perpetuall memory
 is written in the booke of Counceles,
 worde for worde: and likewise entred
 in the Register of the Popes decrees &
 ordinances: yet ouer and besides this,
 the holy Church hath concluded, that if
 any Summe, Baggine sister, or other,
 shoulde marry a hus bande, the Bishop
 of y^e diocesse, where they dwelt, shoulde
 diuorce them, & cause the Summe to re-
 turne and take vpon her again her vowe
 of chastite. Like as in Concilio Triburi-
 co, and by the Popes lawes is conclu-
 ded and commaunded. Out of the same

Deus dedit

*In the Chan.
 Peruen's cause
 11. quest. 1.*

*Concil. Trib the
 6. chap. and in
 the decrees in
 cap. Impo. and in
 the cap. Si quis*

sacra. caus. 27.

quæst. 1. In the

Chap. 1. 1. 1. 1.

op. caus. 1. 1.

quæst. 1. 1.

Rom. 7. 2. 3.

1. Cor. 7. 2. 38.

2. Tim. 1. 14.

Strange lan-
guages in the
Church.

1. Cor. 14. the
whole chapter
through.

authoritie hath & foresaide holy Church likewise concluded, That what woman soeuer after the decease of her first husband, shoulde marry againe, She was an open and common Harlot, not regarding at all that which S. Pauls in this time had writtten directly to the contrary. Yea, had mozeoner straitly charged and commanded the young widowes, That vntlesse they could wel liue a continent and chaste life, they should marry againe.

After this, did not S. Paul, or rather the spirit of God by the mouth of Saint Pauls, directly forbid any strange language too bee vled in the Churches and congregations, ordeined for the service of God: neither in prayer, nor in thanksgouing, nor in singing, nor in prophesying. Yea, he did greatly rebuke the Corinthians for so doing in their congregations. And yet men plainly see, that the holy Church of Rome, doeth minister her Masses, her Mattens, & Church song, prayers, & songues, all in Latine: And sometimes therewith doeth mingle Greeke and Hebrew wordes. It is thus like as that, not onely the common people, but the Priestes and Bishops like

wise doe not understand it,

Yet will the holy Church haue it so done, yea, and punisheth such as would otherwise vse it, like damned heretikes.

Like as out of Eckius, Piggus, Hosius, and other Catholike writers is many a self and plaine to bee seene. Then herre-

of necessity muste followe, that the Church hath a full and resolute power ouer the expresse worde of God, aboue the comandement and ordinance of Iesus Christ, and aboue all the Scriptures of the Prophetes and Apostles.

But what neede is it (I pray you) to bring to many and diuerse ensamples one by one, for the difference of this matter? Sithence wee see evidently, that they in all her deuotions, Gods seruices, and Ceremonies, doeth alter the expresse wordes of the Scripture: yea, both openly and wilfully overtread it, euen as though it were done in spite and anger of the holy Scripture in the Bible.

For by the holy Scripture it is openly, and upon great paines, I carue it forbidden, that in the seruice of God,

Eckius in his

Enchiridion

Piggus in his

compendio

He has in

capitane books

which he set out

of this matter

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Mat. 23. 9.

Col. 2. 30. 21. 22

23.

Exo. 30. 4. 5. 22.

Deut. 12. 8. 9.

Leuit. 26. 2.

Deut. 4. whole
through.

Deut. 16. 22.

Esay. 40. 41. 42.
whole through.

Ierr. 10.

Abarna. 2.

Psal. 115. And
in other innume
rable places.

1. Iohn. 5. 21.

Leuit. 19. 26.

Deut. 18. 10. 11

first no commandments, traditions, nor do
uses of men shalbe vsed, nor take any place,
but to rest wholly and onely vpon the special
commandments of God, and to do these
after: Finally, to turne neither too the right
hand or to the left.

Secondarily, not to make or haue any
Image or similitude carued or molten; nor
shall vie the shape or likenesse of any such
thereby to shew or set forth the spiritual
forme and incorporable maiestie of God by
earthly things, and dumbe creatures.

Thirdly, that no man shall vie any witch
craft, sorcerie, or inchantment of any crea
ture, to the intent too geue too the creature
that be senselesse and voyde of life, any might
or worthinesse, other then by nature is pre
scribed vnto them. Which thing is likewise
by al Councels and Synodes, as well Iudiciall
as Canonically, openly and straitly forbidden.

Where against (notwithstanding) how
it pleased our dearly beloued mother
the holy Church of Rome, to vse her
and inestimable authoritie and power,
and so without hauing any respect at all
to that which is aboue written, hath (to
begin withall) set up a certaine kind of
seruing of God, which is altogether con
trary

Con. Landicm. ca.
30 Con. Cart. cap
39. cap. Non a
portes. cap. Au
gustin. caus. 26.
quast 1. 1. P. nica
eo de lib. scilicet
lib. 50. cap. illas
26. quast 1.

rary to the good opinions, traditions,
and ordinances of all men. For besides
that the blessed Masse, is by diuers
Popes, Cardinals, and Bishops, at sun-
dry times, and in sundry places, raked
up in a huge heape, and with many pec-
ces and patches of many deuises, like to
a beggers cloke sowed together, besides
so many traditions of idle heades, which
the holy Church of Rome hath receiued
for a perfit seruing of God: as fasting
dayes, yeeres of grace, differences and
diuersities of dayes, of meates, of clo-
thing, consecrating of Churches, of Al-
tars, of candels, pilgrimages, Letanies,
Kyrielezons, Images, Processions, holy
ashes, holy pacceggcs, & flames, palmes
and palme boughes, Albes, Copcs, Pa-
nicles, Vestmentcs, Miters, Staues,
fooles hoods, Shclles, & Belles, Pares,
licking of rotten bones, carrying of the
Pyre about, and praying too a lumpe of
wood, fasting vpon certain special daies
cräping vpon knees before a crosse of
wood, buying of Bulles and Pardons,
numbling of Pater Nosters, and Ave Ma-
ries, by tale vppen a paire of Beads, be-
fore a dumbe Image, shawing of crowne
and

and bearde, too geue blessing with the
fingers : and ten thousande more such
prankes.

Yet, aboue al, this is by the holy
Church (as it were in spite of God and
his word) ordeined, That enery man
being a good Catholik, may appoint and
chose so: himselfe a Saint and patron,
erect a newe image, and specially build
a newe Chappell, and an Altar, set by
a newe and particular religion, weare a
peculiar or speciall kinde of garment,
assume and take a seuerall vse of meates
and Ceremonies : finally, and too con-
clude, doe whatsoener his god meaning
and intent perswadeh him vnto.

Secondarily: it is so, that our deare
mother will not set vpp any seruing of
God, but she must of necessitie haue ther
vnto all sortes of images, as wel carued
as painted : and woozship the same by
kneeling and praying with burning of
Candels, with kissing and licking, with
pilgrimages, and other such like deuoti-
ons. And in setting by the saide images
in all high wayes, in all stretes, and in
all coyners, even as for an euident shew
ken and protestation, that they neither

doe once thinke vpon Gods commandment set forth in the holy Scripture, neither will be subiect or bounde to the same.

Thirdly, al her diuine seruice, al her ceremonies and deuotions, and all her holynesse, is grounded in coniuring of creatures, and worshipping the same: and in flat sozcerie and witchcraft, in working whereof they speake vnto the dumbe creatures, as though they had as much vnderstanding as the Priestes themselves, and so doe abuse the blessed name of God, and the textes of the holy Scripture openly, and without respect.

Coniuring

The water is by them exorcised or coniured by these wordes: I doe coniure thee thou creature of water, In the name of the father, the sonne, & the holy ghost, to the ende thou become a chosen water to take away al the power of the deuil, and that thou mayest drive away and confounde the denill himselfe with al his wicked Angelles, &c.

This contrari-
tion you shall
finde wordes for
wordes in the
mass booke.

The Dyle and the baulme are coniured and bewitched, with muche mumbling, blowne vpon with many breathings, with thre tunes crying, Al haile,
holy

The Bee hive

holy Oyle, three times, All haile holy anoyntment, and three times, All haile holy baulme, And then it is kept for a most holy thing in a fine vessel therfore made, and so carried along the Streetes by the Priestes, with great deuotion and prayer.

Howe coniuration.

Note.

The salt is coniured in this manner: I doe coniure thee thou creature of salt, by the liuing God, by the true God, by the holy God, and by the same God, which commanded Helias to cast thee into the water, to take away the vnhollesomnesse of the water, that thou mayest become an exorcised or coniured salt, to the saluation of the faithful, and to work the preservation both of body and soule, to al them which shal enioy thee: and that al the subtiltie, wilnesse, and filthy intents of the Deuil: and that al wicked spirits may flee from that place where thou art scattered and cast abroad. And then is this salt mingled with the foresaide water, to be the right purger and sanctifier of the people, wherethrough all the power & might of the deuill, is withstoode, and our dayly sinnes therewith finely cleansed.

Howe, besides all this, she doeth exorcise

doꝛcise and coniure certaine hearbes, vpon certaine dayes, to the health both of body and soule, and too doꝛcise away all dangerous hurt, al deuillish bewitching, all pestilence, unholsomenesse, and corruption of the ayre. Shee doeth coniure and eroꝛcise the Candles, the ware and the tallow, to the qualifying and extingnishment of thunder and lightening.

Also shee doeth eroꝛcise and coniure Beads of wood, of stone, of corral, and of all other stufte: whereby they receiue great power, against sin, the Denil and Hell. And (which is moze) shee doth not let these things be thus coniured by the Pope and priestes onely, but the Pope may (when soeuer it shall please him) geue the like power and authoritie, to whosoever he wil, be it man oꝛ woman.

This may well appeare and be perceyued of all men, by the example of a worthy matrone of Spaine called Senora Maria Osorio, who did obtaine of Pope Pavaule 3. licence and power, foꝛ her selfe and twelue of her blood, to coniure and hallowe such beades: and these beades were of this might, that when soeuer any person did say a Pater noster

*Senora**Maria**Osorio.*

thereupon, although it were done with
out deuotion, or once thinking of the
matter: yet did they thereby ob-
taine forgiveness of the thirde parte of
their sinnes. And for this cause were the
balles of these beades made of Copper,
and set in the church, where was set out
by them in print, they: ful might, with
all their properties and nature, as is be-
fore declared: so as at this day men may
openly see by the common people, which
come and say their Pater Nosters vpon
their beades there, holding their hands
vpon the balles, that thereby they may
obteyne the forgiveness of their sinnes,

Chriftening &
coniuering of
Welles.

Nowe, ouer and aboue all this, the
Welles are not onely coniuered and hal-
lowed, but are also baptized: and haue
appoynted for them Godfathers, which
hold the rope (wherewith they are tyed)
in they: handes, and doe answere and
say, Amen, to that which the Suffra-
gane or Bishop doth speak or demand
of the Well. And then they put a new
coate or garment vpon the Well, and so
coniuere it, to the drining away of all the
power, craft, and subtiltie of the Devil
and

and too the benefite and profit of the
soules of them that bee dead (specially,
if they bee rich, and can pay the Sexton
well:) and for many other lyke thinges.
Insomuche that the Welles are so holy,
that so long as the Church of the peo-
ple are (vpon any occasion) excommuni-
cate, they may not bee rōung. Like as
by Pope Bonifacius 8. and Gregory 9.
is manifestly ordeined: although yet it
is (of speciall grace) permitted, too toll
the Aue Maria, as Ioannes Caldarinus hath
trimly written.

And this (I assure you) is no small
matter. For Doctor Albericus de Rosato
doeth declare, that the religious had a-
mongest themselves at Rome, a long &
weighty dissention, wherevpon great
processes were maintained, and al about
this: namely, which of all the Orders
shoulde first knolle the Aue Maria in the
mōning. Which processes did long en-
dure, till at the laste it was concluded,
and adiudged, y they which were first
vp, shoulde first knoll. Euen after the
maner of King, who alway let the first
most go before, and the last solew after.

*Bonifa. 8. Calmā
mater. F. adici-
mus, de senten. in
sex to. And Gre-
goria 9. Ea permiss-
tim. in decreta q
de Sententia ex-
communicat.*

*De ruse libe wise
I hilippum Fran-
cum vpon the
said Cant, Alma
mater. F. adici-
mus, lib 4. q 10.
ther Canonists.
Caldar in tra. de
interdictis 1. para
nu. 97. Iohn Cald.
Alberic de Rosat.
in dictionario su-
per verbo, campa.
Processes
for the knolling
of. Aue Maria.*

Christening of
Children.

Why, (I pray you,) hath it not bene
scene, that the Spaniards, whiche are
the first waite and most deare children
of the holy Church of Rome, comning
nowe of late to Groninghen in Frise-
land, did there christen, coniure, and hal-
lowe theyr Children: naming one Bar-
bara, another Katherine &c? I saye no-
thing, haue they coniure the Deuil out
of young children, which are brought to
be christened: even as though the young
children (to whome Christe doeth wit-
nesse the kingdome of heauen to belong,
and be those which with their fathers
are conteyned vnder Gods promises,
and made cleane by the blood of Iesus
Christe) were possessed with the Deuil.

The Masse (I pray you) what is it,
but a plaine couiuring, sozcerie, or witch-
craft: Wherein the bread and the wine
which are but dumbe creatures, are (by
the breathing of the Priest, and the po-
wer of hie wordes) conuerted into flesh
and blood. So that it is most apparant,
that all her Religion, all her diuine ser-
uice, and Ceremonies, are full of
witchcraft, sozcerie, and coniuring: ful
of

of idolatry, setting up of Images, and giving them worship, full of menstraditions, institutions, and diuises: and in conclusion, full of all that, which by the holy Scripture is openly reprobated, and plainly forbidden. So that (verily) these heretiques muste needs be very blinde, if they doe not wel perceiue, that the power, the ordinance, and authoritie of the holy church of Rome, neither can nor wyl bee shut in, nor hedged about, with the pales and walles of the holpe Scripture. For, see here: this is that, which the stedfast pillar of the Theologie of Louen, Iodocus Tiletanus himselfe hath openly written:

We are not satisfied (saith he) with that which the Apostles or the Gospell doe declare: but wee say, that as well before as after, there are diuers matters of importance and weight accepted and receined; out of a doctrine which is nowhere set forth in writing. For wee doe blesse the water, wherewith wee baptize, and the oyle, wherewith wee annoint: yea, and besides that, him that is Christened. And I (pray you) out of what Scripture haue wee learned the

Iodocus Tiletanus not contented with the Gospell.

same? Have wee it out of a secret and re-
written ordinance? And further, What scrip-
ture hath taught vs to greafe with oyle? Ye,

In his booke
written against
the confession
of the prea-
chers of Ant.
werpe.

This is also
specified in De-
cisionibus rose
in Decisio. 1. nu.
3. in nouis & An-
ton. Maria in ad-
dis. 1. decis. rose
nouas de Bigas
mis. nu. 9. And is
likewise defen-
ded by the
v. B. Cardorvino
in conf. opum.
2. in the 5. booke
and of Sigismu-
dus Neapolita-
nus.

& Eckius in En-
cherid. Locorum
communium,
in the chap.
Ecclesia.

2. Tim. 3. 15. 16.

87.

As pray ydyl from whence cometh it, that we
doe dip the childe three times in the water?
Dorth is not come out of this hidden and re-
dislosed doctrine, which our forefather haue
received closely, without any curiosity: and
doe obserue still, &c.

But what neede haue I too travel
much so; the establishing hereof: I say
there is a generall rule in the holie
Church of Rome, That the Pope may
frankly & ordeine and commaund con-
trary to the writing, doctrine and ordi-
nance of the Apostle Paule: Consid-
ring likewise in especiall, that (as b. Ec-
kias hath set downe) Christe did neuer
commaunde his Apostles to write: but
to preache. True it is that Paule doeth
defende, saying: That the blessed worke
of GOD is set foorth, and is sufficient too
instructe, too teach, to punishe, to amende
yea, and wholly apte, and sufficient, to make
men wyse enoughe for their saluation, and
too instructe them sufficiently too all good
woorkes. And that, whosoever shall

teach

teache any other Gospell, than that whiche
 hee hath taught, (though hee were an An-
 gell from heaven,) is accursed. But all
 that muste be vnderstoode of the time,
 wherein hee was, whilest the Church
 was yet in her infancie or childehoode,
 and lay in the cradle. For it was yet
 necessary for her then, too drinke suche
 milke, being yet vnable too digest the
 strong & grosse meates of holy Decretes
 and Doctours of the holy Church of
 Rome: For that her stomacke was yet
 too weake and queasie.

1. Gal. 3. 9.

Cap. for. mon. 11.
26. qu. 1. 2.

And in effect, men doe clearely see,
 that notwithstanding the saying of
 Paule, That in Christe Iesus, and in the
 knowledge of him, all the treasure of wyse-
 dome and knowledge lyeth hydde: So as
 the faithfull ought not too receiue a-
 ny institutions, or doctrine of men. Yet
 a long tyme after the Apostles, yea, a
 boue seuen or eight hundred yeres after
 theyr decease, our mother the holy Ca-
 tholike Church hath found out a won-
 derfull and vspeakeable new howe of
 wysedome & knowledge through which
 a man may come too perfitte iustifica-
 tion,

Col. 2. 2. 3. 4. 5.
6. 7. 8. 9. 10. 11.
12. 13. 14.

The rules or
ordinance of S.
Frances, Domi-
nick, Benedicte,
& Bernard,

1. Pet. 2. 2.

John. 14. 29.

John. 15. 15.

This is speci-
ally written in
the 5. booke
Sexti decret.

In the Bull of
Nicolas 4. begin-
ning Exiit qui
se nec his. 1. de
verborum, signif.

tion, and too an Angelicall life : and a
boue that get in store a heape of deser-
tings, and good workes, to helpe a good
friende withall at a pinche : and yet to
release a dozen or twaine of silly soules
out of Purgatorie. And these be they
especially : The holy order, and full per-
fection of Saint Frances, Saint Dominick,
Saint Bernarde, Saint William, and many
more of y^e same stampe : which sort, men
knewe not to speake of in the Apostles
tyme, when men were satisfied with the
pure & vnmixed milke of G D D his
worde, like new borne children (as Pe-
ter doeth beare witnessse :) yea, for these
riche treasures were not revealed too
Jesus Christe himselfe, who taught no-
thing but that which hee had receined
out of the bosome of his father : and the
same did hee deliuer fully and wholly o-
uer to his Apostles. But of this could
he say nothing : For this was to dain-
tie a Dishe for his mouth, and therefore
must bee kept for the last course, against
the time that the holy fathers, of full per-
fection, & Gods deare friends S. Frances,
S. Dominick S. Bernard, & S. Alane, (who had
sucked our blessed Ladies breasts, as wel

as Christ him selfe, and walked about
the towne with her as the bridegrome
(with his bride) shoulde appeare: For
what needes much rehearſal of ſo many
evident viſions, which happened to that
holy woman Briget? Or of the notable
myſticke of the wilde Mary Aegyptian;
who ranne through wood and wilder-
neſſe, over hilles and dales, ſtarke na-
ked lyke a wilde beaſt? Or of the good-
ly and pleaſaunt orders of Saint Clara:
the which our deare mother the holy
Church hath receyued for very preci-
ous Canticles; with greates triumph:
Well, goe to now, reade the whole
Bible over and over, and I will bee
bounde to giue the Theologians or Di-
vines of Louen, a pottle of wine, to make
every withal, if they can finde out there,
that either Christ, or his Apoſtles, did e-
ver knowe, that whoſoever doth die in
Gray friers cote, ſhal neither come in
Purgatory, nor in Hell. And yet not-
withſtanding, not onely Radulphus A-
gicola, Albertus Pius, the Prince of
Carpi, and Pope Martinus, woulde die
in ſuch an habite, and bee buried in
it but lykelike, many other Kings,

This ſtandeth
plainly in their
Legends and in
the booke made
of the might of
our Lady Roſa
Crans which
Alanus did
make by the in-
ſpiration of
Mary the Eyp-
tian or of Egypt.

Toodie in a
gray friers ha-
bite.

Conformity.

Dukes, Earles, and Barons: as in the booke of the conformities of Saint Francis is specified, and with the Popes Bulles established: Conformity. 83. D^r lyke wyse, what knowe they, that he should die in a white Friers Scapularie, should be saued, lyke as our blessed Ladie did declare to Simon Stocke: *In hoc moriens saluabitur*: That is to say, Who dies heerein, shall be saued: Lyke as in euery place in their Churches is painted forth. D^r what knowe they, that Alanus should make the Rosarie of our Ladie, which must be esteemed as the Gospel: lyke as the good Catholyke men Tarthemius and Leander haue written and witnessed.

Refutes:

Egnatius Leguiola

Tell, now we doe w^{it}e not plainly say, that the holy Church of Rome hath but a whyle agoe found out marvellous holinesse of this newe Religion of the Iesuites, neuer hearde of before: who haue founde out a way of full perfection, which neither prophet, nor apostle could neuer spy out before: for this was found out first in the yere of our Lord 1537. by a Spaniarde, borne in Biskay named Don Egnatio Leguiola, who with twelue companions,

anions, whome hee named to bee his
 Apostles, went by to Rome, and from
 thence too Venice, pretending to goe on
 too; th to Hierusalem: but finding at Ve-
 nice no shipping ready, hee returned
 backe again to the holy Citie of Rome:
 where as this costly treasure was then
 marvellously published and set abode.
 Notwithstanding that, a little while
 before, to wit, in the yere 1513. one Iohn
 Peter Guaraffa, then Bishop of Quietta, *Guaraffa*
 had found out the stamp or paterne of
 Iohn: who after wards comming to kee
 Pope himself, did set forth, & by his buls
 established this order of Quiettens, for
 the most pure order: In so much that al
 those which followe this order, doe farre
 passe all Angels in holinesse.

I let alone Angels, for they doe farre ex-
 ceede Saint Francis, too whome the Angels
 are nothing too bee compared: as by the
 holy Church is iudged and determined,
 according to the setting forth of his
 Vineyarde, and golden Legende. And soe
 that hee did liue a much more perfit life:
 than Christ himselfe as the decretalles
 doe specifie.

*This is special-
 ly writte in the
 5. booke Sacri.
 Decret. in the
 Bul of Pope
 Nicolas 4. be-
 ginning: Exiit
 qui seminat. Nec
 his quis. 2. de
 verb. signif.*

And yet are there but three vovles to
 make

make in the order of S. Francis, to witte
 Obedience, Pouerty, & Chastitie. But
 in this new order of Iesuites, or Galeas,
 ouer and besides these three vowes, w
 soze named, they professe yet a fourth
 vow, (to the ende to giue a pache fare
 beyonde al other Religions) which is
 That they are bounde, and shall at al
 times be readie, to runne and trauell
 from one countrie intoo another, like
 poore pedlers and rogiles, to what part
 soeuer it shall please the holy father the
 Pope of Romme to send them, as if
 it were euen to the worldes end, that all
 men may see and knowe, that they are
 already runne to the Indians and Pines
 therewith to merit Heauen.

Yet, besides this, the holy church hath
 of late found out another new perfit or
 der, whercof neither Chyriste nor his A
 postles did euer once dreame: & it is na
 med Pauline, or Gastaline, which was first
 founde out, about the yeeere of our Lord
 1537. by a certeine Countesse of Mantua
 in Italic, called Gastalia, by the good
 counsell and instruction of that holy
 Monke, brother Baptist of Cremona, the
 preacher of his order: Which religion

Pauline.
 Gastaline.

both containe a newe way and meane,
 whereby a man may mortifie himselfe &
 his lustes: and thus it went to woork:
 There was an olde wife called Iulia,
 which woulde take the young men and
 maides (& after that they had bin by ma-
 king pzoofe & skirmishing a while, well
 trained vp) lay them then together in a
 bed. And so; that they shoulde not one
 kisse another, nor kicke backewar-
 des with their heeles, shee did lay a Crucifix
 betweene them, to keepe them asunder:
 and there must they set foote to foote,
 and stricke so long, till they had wholly
 mortified their flesh. And heare now
 what a miracle chaunced:

*Iulia causes the
 young men and
 maidens to lie
 in one bed to-
 gether.*

It happened so, that there was ano-
 ther old wife at Venice, which had a great
 minde to please and traine vp young me-
 to this kinde of warre: who wrought a
 trim seate, whereby shee did greatly
 strengthen this perfect Angelical holy-
 nes. For shee caused two great bookes to
 be made, both of equal bignes, & like fa-
 shion: whereof the one was a Bible, and
 the other was hollowe within, as a little
 Chest, made in all pointes like a booke,
 with claspes & all, which shee filled with
 flat

*An olde wife of
 Venice.*

*A subtil fashion
 of a Bible.*

flat bottels full of Palmesie, & with good
fine Marchpanes, which shee her self
made, of the brauene of Capons & Pa-
tridges, with Sugar & Almondes (like
a lickerous Ladie) and then gather into
a prettie Cel, with these two bookes,
there sat prouoking and tarping alone
in her deuout contemplations, sometime
fue or six dayes together, praying for
her Champions, and reading full de-
uoutly til the Bible was quite empty:
not eating or drinking any thing else all
that while. Was not that wel faster
And was not such a wonderful miracle
sufficient to establishe the strength and
worthinesse of this newe religion of Chi-
pions: Trueth it is, that shee was at the
last (when the matter was knowen) be-
nished out of Venice: but that was not
done for her holinesse, but specially, be-
cause there were a great many of amo-
rous letters founde about her, which
were of greate importance. For elle
(alas) what could haue bene said to her
heauie and pitifull penance, wherof she
like is dayly done? You may see them
sometimes in Italie go alongst by strates,
with a great rope about their necks, as

If they were dropped downe from the gallows: and sometimes they weare a lawledg of a swines pudding in place of a siluer or golden chaine. Is not that sufficient, to deserue heauen by?

But, if I should go about to expresse euery particlar religion alone, which our mother the holy Church hath found out, beside the scriptures: I should haue wrote for this seuen yeres. Wherefore, it is not needfull. For al good Catholike men doo knowe wel enough; that oure holy Fathers the Popes haue sufficient authoritie, to bring in and establishe newe religions and rules of perfection: as many as it shal please them: althogh it bee plaine, that the whole scriptures neuer make mention of any such: as it is most euident, by so many diuers orders and religions, which haue bene by their holinesse set vp, brought in, & established. As, there are the orders of the Basilians, Augustinians, Benedictines, Dominicanes, or Iacobines, Carthusians, Carmelites, or Lady brothers, Seruitours or Seruants, Gray Friers, Obseruants, Cōuētuales, Penitētiaries, Minimers, Capucines, Mendicantes, Cluinares, Camaldulenses, Valembro-

Names of di-
uers orders of
religion.
Et mens clo-
stra.

lences,

scences, Cisterienses, Bernardines, Celestines,
 Gilbertenenses, Milicenses, Castellenses, Bu-
 sakenses, Mountoliuetes, Callinenses, Au-
 mettes, Regulars, Premonstratenes, Willi-
 mites, Lateranes, Georgians, Ioannians, Te-
 nitaries, Indians, Ambrosians, Magdalines,
 Lazarinos, red Augustines, Helenians, So-
 phians, Visiteners, Wincelbaterers, Gre-
 rians, Constantinopolitanes, Columbin,
 Crossed brethren, Starred brethren, Frater
 Clauorum, Blackfriers, Smocked friars, bre-
 thren of the holy sepulchre, brethren of the
 vale of Iosaphat, brethren of Saint Ioseph,
 S. Rufus, & seue thousand like. Of which
 number the most part haue their mates
 & companions in the women Cloisters:
 of which some bee Bagghines, other doe
 Nonnes: other called Sisters, and y^e fourth
 are called Chanonesses: who haue like-
 wise their Patronesses, as S. Clare, S. Bri-
 git, S. Lucia, S. Agnes, S. Marie Magdalene, S.
 Valdrud, &c. All which haue beene reuer-
 ned and established by our holy fathers
 the Popes, for good and holy.

Orders and
 Cloisters of
 women.

Duer and aboue these, they haue or-
 deined many sundry Heremities & re-
 ders of Heremites, as of S. Anthony, of S.
 Hilarie, of S. Makarius S. Theon, S. Fronti-
 nian,

nia, S. Hor^s, S. Helen^s, S. Appolloni^s, S. Paul^s p^r
 Hermit, S. Martari^s, S. Piamontius, S. Calio-
 manius, and many more of the like ra-
 ble. Now are there more added to these,
 the holy Guildes or Confraternities, as
 The fraternities of S. Roche, of S. Hubright,
 of S. Sebastian, of S. Coronne, which go
 cladde in blew: of S. Anthonie, in black;
 of S. Martin in whyte: of S. Dominicke, in
 blacke, &c. And to the ende that the heri-
 tage shoulde not bee without Ritters
 or Pensionars, they haue appointed cer-
 taine newe Religious orders of holy
 knights likewise: such as are the knyghtes
 of the Rodes, or of Malta, Dutch Knightes,
 the Templers, the Knightes of S. James, our
 Ladie Knightes, S. Georges knightes, knightes
 of Hierusalem, Calitrauenses, Montenien-
 ses, Gattarienses, &c. But truly, I had
 neede of vi. hundred tongues and twoo
 hundred penne, and a mouth of Steele,
 with an yron voice, if I shuld declare al
 the diuersities of orders and religions,
 which our holy fathers the Popes haue
 set vp, not onely without, but directly a-
 gainst the holy scripture: and yet with-
 out naming of the Popes themselves, or
 their Cardinals, Prelats, Archbishops,

Brotherhoods;

Knightes
then.

D

Bishops,

Bishops, Metropolitans, Suffragans,
Archdeacons, Deacons, and such like
strange beastes, wherof neither prophet
nor Apostle ever heard.

Now, I dare say, that if the Apostles
had but once seene, or heard, the hundred
part of these new religious orders & pro-
fessions named, they would haue bin
fraide of them. For, seeing that S. Paul
could not suffer, that amongst the Con-
gregation of the Corinthians, some should
call themselves the disciples of Peter, other
of Paul, the third of Apollo: howe would
hee then haue bin afraide, & out of quiet,
when hee should haue seene or hearde, of
such an innumerable company of new
& diuers names, professions, religions,
Gods seruices, and rules of perfection.
Whereof some were clad and appareld
in blacke, some in white, some in gray,
some in greene, some in blew, some in
red, some in surres, and in al manner of
diuers colours: & euery one of them did
esteem his own order & rules for y^e best,
and most worthy too be regarded: he
would surely haue thought himselfe to
haue bin come into a new world. Where-
fore it is a great folly, that men will foole
themselves

them selues only vppon that, which the Apostles haue taught or witten: considering that the world is now chaunged, and that the holy Church hath founde out and established new religions, new commandementes, and new articles of our faith, whereof the Apostles neuer knew. For other wise (belæue me) if nothing else were esteemed but the bare scriptures and writings of the prophets and Apostles, the should al the Decrees and Decretals, al good holy Ordinances of the church of Rome, al the goodly counsels which haue bin kept and holden, by the order and commandement of the Popes: yea, al the besoze specified orders and religion of Friers and Monnes, the Heremites, Gildes and Knighthoodes, be utterly ouerthrowne: yea, al their merites and supererogations, woulde not be worth an Eaton cake, if men shoulde begin to esteeme and accept the holy scripture alone, for a true and sufficient rule and direction: and then shoulde Luther haue done wel, when hee caused the decrees and decretals to bee burnt.

O, no, truly, We must aboue al mainteine those in reputation: yea, euen in greater esti-

It is sinne a-
gainst the holy
Ghoſt, to do any
thing againſt
the Popes
Decrees.

mation, than the woorde of God it ſelfe: for
whoſoeuer doth ſinne againſt the woordes of
God, his ſinnes may be forgiven him: but he
that dooth ſinne againſt the Decrees of the
Pope, dooth ſinne againſt the holy Ghoſt, &
therefore his offence ſhal neuer bee forgiven
him.

Therefore, it is undoubtedly a great
ouerſight of them, that would compaſſe
and pale in the holy Church with the
bounds of the holy ſcripture, ſeeing ſhe
may ſtep or leape over it with a ſtaffe,
or without any feare: and as often as o-
uer ſhe wil.

Yet it is true, that ſometimes ſhe doth
helpe her ſelf to the ſcripture: ſo: if there
were no ſcripture, how ſhould one know
whether there muſt be a Church or no:
or whereby ſhould a man diſcerne the true
church of God from the church of Anti-
chriſt? Yet doth ſhe alway rule the ſcrip-
ture, & makes thereupon ſuch a gloſſe, as
beſt ſerueth her turne: yea, that is more,
ſhe is the very occaſion that any beliefe
or credit is given to the ſcripture: as is
pleaſantly ſet forth by the holy & right
honourable Biſhop Guilielmus Blindau-
nus, in his booke called Panoplia: wherein

hee concludeth with strong & inuincible
 reasons, That men were not bounde to
 beleue the woꝛde of God, noꝛ to be sub-
 iect vnto it, if it were not, that the holy
 Church hath so commanded. For, what
 do we thinke, that the woꝛd of god is so
 strong of it self, as to publish such things
 through the power of the holy Ghoste, if
 the Church of Rome did not first giue
 her verdict in the matter? No marie, I
 warrant you: so the Heretikes do
 vnderstand it. For these Heretikes wil
 bring the church of G D in subiection
 vnder the scripture: and therfore do they
 alledge out of Ieremie, That the woꝛd of *Ierr. 23. 19.*
 God is lyke a fire, and lyke a hammer,
 which breaketh stones in pieces: & that
 it is liuely, mighty, & sharper thā a two *Hebr. 4. 22.*
 edged sword, & goeth through euē to the
 soule, & to the sinewes & ioynts, and is a
 searcher of the thoughts & intents of the
 heart: and therfore (say they) it hath no
 neede of any mans witnes, as Christe
 himselfe hath said: but that those which *Iohn 5. 34.*
 do the wil of the father, shal lightly know *Iohn. 7. 19.*
 (by inspiration of the holy Ghost) whe-
 ther the doctrine be of god. They say like-
 wise, It doth giue light too al thinges:

2. Pet. 2. 19.

Psaln. 119. 103

for it is a lamp to lighten the face of the
belieuers: whereby they must walke
through the darknesse of this world: and
they say, that mans wisdom & vnderstand-
ing, how great, howe wise, howe holy
soeuer the same can bee, is plaine dark-
nesse in comparison therof.

Isa. 8. 20.

Well then, if it bee so, that the darknes
can not lighten the light, but y^e the light
it self must lighten al things, the in very
deed cannot the word of God receiue a-
ny light of the opinion or authoritie of
man: but it self must bee the light, where-
by men may know, which is the church
of god, & which is the Synagogue of dis-
semblers. And therefore they conclude ac-
cording to the word of the prophet Esay,
That men must follow after the Law,
and the witnesse, which is, the written
word of God: & that whosoever doth not
walke after that, shall neuer see the day
spring. But as I haue already said, al y^e
is plaine heresie: for our dearely beloued
in other the holy Church of Rome wil
bee chiefe Judge her selfe over the holy
scripture. So that the doctrine of the
Prophetes and Apostles, is now no
more

more the foundation of the Church, as
it was in the time of Paule; but contrari- Eph. 2. 20.
wise, the Church, with the authoritie &
the traditions of the same, is the onely
foundation of the scripture. For euen so
might the Iewes before time aduance
themselues likewise, by the estimation
and authoritie of the Church, alledging
that the law and the witnes, wherof the
Prophet speaks, could haue bene of no
estimation, but by reason, the same was
consented to the by the Church: and that
men shuld neuer haue knowen, neither
the Law, or the witnesse, or gods word,
if it had not bene by them, and their
forefathers set forth and declared, what
they should accept for Gods word: and
y^e the Church with her light had lighte-
ned the Lawe and the witnesse. And
so the Church of Rome doth nowe also
say. That the word of God hath no
estimation, but that which it hath bor-
rowed of the Church: for otherwise (as
she sayth, and as al good Catholike wi-
ters do declare) how shoulde we know
that the scripture were the word of god,
if it were not that the holy Church had
so allowed and iudged it? Wherefore

Capitulo. Si Ro-
man parat quib.
ad hoc, dist. 19.

Iohn. 2. 27.

shoulde wee more beleue the Gospel of
Matthew. or Marke, than the Gospel of
Nichodemus, or Thomas? For there
standes plainly written in the decreas,
That neither the old nor the new testa-
ment were receiued of men, for this
cause, or that cause: nor for that it must
be esteemed for an vndoubted rule and
perfect knot: but onely because that the
holy ffather Innocentius, Pope of Rome,
had so iudged it, and so woulde haue it.
Therefore yee may well thinke, that
God coulde not plant and establishe his
holy woorde in mens heartes, by the in-
spiration of his spirit (as Saint Iohn the
Apostle woulde proue) if it were not
that the holy Church had therein hol-
pen him. So that in this case, G O D
is greatly beholden vnto our deare mo-
ther, the holy church, for her good will &
faithful seruice. For if shee had accepted
the fables of Alope, and of Howleglasse,
the Gospel of the Distaffe, and of Fortuna-
rus purse: the Gospel of Nichodemus, or
the Alcaron of Mahomet, or else the Gos-
pel which certaine Monkes at Paris, in y
yeere of our Lord 1220. had made, and set
forth, being full of al filthinesse & blas-
phemie

phemie, naming it, Euangelium æternum; that is to say, An everlasting Gospel, requiring the Pope that it might be by him canonized; & so set it forth for the eternal word of God, but it was denied there, as hap was: but if it had bene so (I say) that the Pope & the holy Church would as wel haue allowed it, as they did the holy Scripture, with the Masse booke, with the seven Psalmes, and with the Rosarium beatæ Mariæ, whoe could haue said, No, to them? And that shoulde there haue bin y word of God: yea, & therewith must God haue bin content. Well, go to the, seeing y men did heerein credite the writing & seale of the Church, wherfore should they not the gene as great credite to the in al other matters? For euen so both the text of the foresaid decrees, argue, saying with plaine wordes: Inso- much as men doe receiue and accept the olde and new Testaments, because that Pope Innocentius hath ordeined and iudged: so it both necessarily folow, that the Decretals of the Popes of Rome, must likewise bee receiued and accepted: the rather, for that pope Leo hath likewise ordeined, That whosoener both set himself against them, his sinnes shall neuer

*Euangelium æternum at Paris
This doth Mat.
Paris write be-
ing in those
dayes a writer
of Histories.*

*In the foresaide
chap. Si Roman,
dist. 13.*

neuer be forgiven him &c. It is very true,
 that by this argument it must likewise
 follow, that all the Jewes Caballes and
 Talmood, and all their dreames, must as
 well be received, as the five bookes of
 Moyses, and the bookes of the Prophets.
 For it is most true, that as we have re-
 ceived the newe Testament of the chri-
 stian Church, so hath the christia church
 received the bookes of the olde Testa-
 ment of the Jewes Synagogue. And
 now, even as our Romish Church hath
 received the writing of the Apostles, &
 iudged the same for true: so likewise
 hath the Jewish Church iudged y^e bookes
 of Moyses and of the Prophets for true,
 and received them for authentike. Now
 then, as men doe herein beleue, and al-
 low the Jewes writings, and seale, so
 must we also (following the rule of our
 Doctors of Louen) beleue the sayd
 Jewes, in all that they say and teach:
 and thereby now shoulde our Romish
 Church come short home. But wee doe
 not esteeme suche consequences: It is
 but Philosophie: and the Popes of
 Rome are no Jewes. Therefore, that
 which they doe and ordeine, hath another

ther maner of countenance, then that which the Iewes haue ordeined.

Therefore must our former argument remaine fast, and vnnouenable: especiallye considering, that the Church of Rome is fully credited in the one: therefore must shee (of necessitie) be as wel beleued in the other. For truly, this argument is the trimmiest and finest stuff whereof Iohn Blindasius hath made his Panoplie, which is as much to say, as his Full furniture of weapons and harnesse. For by this is proued, that S. Franc. Vineyard, The golden Legend, The booke called, Conform. S. Franc. And the Masse booke, must be as much esteemed (in all respects) as the very Scripture of the Bible: yea, in y^e booke called Conf. S. Franc. (which was made by Barthol. of Pisa, and is alowed good in the chapter of Assis. In the yere 1389.) is written, That the same booke is better, than the Gospel: for that * S. Frances is placed in Lucifers state, aboue al the copanies of Angels, at the upper ende of all.

In the 1. booke
and 37. title. be-
ginning: *From-
cytus sublimia-
tur.*

Confirmittes
of S. Frances bet-
ter than the go-
speliya S. Fran-
cis is set in Lu-
cifers thoyse a-
boue Angels.

Also there followeth out of the same,
that the common sort of people may bee
aswell

as well instructed in the knowledge of God, by dumb Images, and mumming representations, as by the preaching of the Gospel ; and that men must as well christen the Belles at the front , as the children which are shapen after the likeness of God , & bought by the precious blood of Iesus Christ : that in baptising shalbe vsed spittle and annointment, as well as water: that the holy Sacrament shalbe carried about the streetes in the procession, with Baners and Pipes, as well as it shalbe taken and eaten in the Congregation of the faithful, in remembrance of the death of the Lorde . In summe, men are as deeply bounde, to doe that which the holy Church, and the Popes of Rome haue dreamed, set by, and commaunded, as that which by the expresse worde of God, & by the doctrine of the Prophetes and Apostles is specially commaunded . Wea, and (I pray you) why shoulde it not be so ? Seeing (out of the same argument it must of necessity be concluded) that the worde of God, cannot be Gods word, but it must first by the Church be therto shapen and fashioned . So; note well, this word is
with

with speciall words of our learned maister Iodocus Tiletanus in wꝛiting thus:

That the worde of God alone contained in the holy Scriptures, of the old & the new Testaments, together with the three Symboles or Creedes, as of the Apostles, the council of Nice, and of the father Athanasius, yea and therto ioyne the three first Councils, are not the rule and perfite knot of the trueth, wherby it is apparant, that no wise men can perfectly knowe, whether these be the worde of God, or no, without the traditions or setting foorth of the Church, which doth assure vs of al this, without any scripture, &c.

In summe, the trueth can be no trueth, nor the light, light: yea, God can be no God, except that the holy Church, of Rome, that is to say, the holy Pope of Rome with his bishops and prelates, do consent therunto. So that it is no marvell, that they can of a peece of Breade make a God and Creator of heauen, and earth. For if it were so, that they should say: that at noone day it were darke night, we must straight waies beleue & same as an arricle of the faith, and by and by without delay, get vs to bed. For we say by a certaine common pꝛouerb,
That

*Iodocus Rauri
Jacin Tiletanus
in his booke
written against
the confession
of the preachers
at Antwerp.
printed in
anno. 1567.*

That when al the worlde doeth affirm
 that a man (as by example Sonnius &
 Blindafious) is a swine, hee must out of
 doubt trudge vnto the swineſte, and
 there eat only drasse. How much rather
 then, when the holy Church, with that
 worthe company of Bishops, Abbates,
 Prelats, and Cardinales (gathered to
 geather at Trent, or elsewhere) do com-
 maunde any thing, are not we bound to
 receiue, beleue, & obey the same with-
 out any denial, and by and by to say, A-
 men thereunto? And heerein may men
 perceiue a great miracle, which (I do as-
 sure you) is greater by the head, than
 any miracle that euer was done by the
 Apostles: too wit, that the child
 was borne before the mother: yea, that
 the mother commes of the childe. For it
 is most certaine, and well knowen, that
 the worde of God is the seede, wherof
 the Church of God doeth spring and is
 ingendered, as the Apostle Peter wit-
 nesieth: considering that the Church is
 nothing els but a cōgregation of such, as
 do faithfully beleue gods word, & firmly
 stick vnto y^e same: where through they
 are also called, The Congregation of the
 living

1. Pet. 1. 23.

living God, The pillar and stay of the truth.
 So that the worde is the right mother
 of the Church. Well, now see, here goeth
 the holy Catholike Church of Rome be-
 fore the worde of God, and his trueth:
 which is as much to say, the child goeth
 before the mother: yea, the worde can
 haue no might, no credite, no estimation
 no: no being in the world, vlesse it bee
 by special grace borrowed of her daugh-
 ter the holy Church. As y^e foresaid Blind-
 alinus, Hosius, Sónius, Piggus, Eckius, with
 all other Catholick doctozs haue forcibly
 concluded, and irreuocably determined
 taking this for a most true & vndoubted
 article of the faith, yea, for the most spe-
 ciall ground, wherupon they & all they
 writing is founded, which is, That mē
 may not beleue the word and trueth of
 God, otherwise then by the appointmēt
 of the holy Church of Rome, which of
 dutie must alwayes go before, & lead the
 daunce, which is as much to say, that you
 cannot ride to Louen, but you must set
 the Wagon before the horses.

And therefore whensoever the Church
 doth ordeine any thing, y^e is contrary to
 the scripture, (as is foresaid) we will
 giue

*This hath also
 amongst other
 bin openly de-
 fended by Silue-
 ster Prierias
 chiefe steward
 of the Popes
 court, in his
 booke written
 against Martin
 Luther.*

giue the Scripture an honest passport or safeconduct, and a great many farewell, and cleaue to the holy Church like a Burre. For the Scripture cannot defend this cause, but the holy Church of Rome can bring a man to the stake. And it helps not too alledge and bring in a Augustine heere: who hath written in diuerse places, That we ought to beleue the holy Scripture only without any contradiction, and to trye and proue al other writings and doctrines, how substantiall soeuer they be: yea, al Councils, decrees, and ordinances, by the holy scripture, as by the onely true and vncounterfained touchstone, & abolish & put away vtterly al, whatsoeuer doth not therewithall agree: for that all smelld altogether of heresie.

And where as he saith further, That whosoever the Church doth giue care to any other voice beside the onely voice of her bridegroue, she is the become like

a *August.* In the 19. Epistle ad Ienuariu, in the booke of Baptisme, against the Donatistes in the 3. chapter it is brought in againe the 95. chap. *Quis nesciat distm. 9.*

Also in the booke of the vnitie of Churches in the 3. chap. Also in the booke nam'd *De generali uite san. lib. 2. cap. 1.* Also in the booke *de peccato-*

rum meritis, lib. 1. cap. 22 In the booke *de natura & gratia, cap. 31.* In his 19. Epistle to *S. Hierom.* and is brought in in the cap *Ego solum dist. 29.* Also against *Crisconium Grammaticum, lib. 2. cap. 12.* Also the 21. Epistle to the Bishop *Fortunatus*, &c. in the 112. Epistle to *Paulinus.* Also in the 3. booke against *Maximinus* in the 3. chapter, and in many other places more.

rishe, and a wedlocke breaker: yea, and
 that they are all accursed which go about
 to seduce the Masse of Christe, from her
 Masse of grace, to the doctrine and institu-
 tions of men, that is, the plaine doctrine
 of Heretikes. For if that were so, all the
 before specified rules, ordinances, and
 decrees of the holy Church of Rome,
 should be thowen downe, and troden
 under fete: yea, it must needes follow,
 that the holy Masse is accursed and a ve-
 ry Masse, which hath made of the holy
 Catholike church of Rome, a foul shame-
 lesse whore: fie, fie, nay we will none of
 that. ¶ Let Augustine much rather be an
 Heretike, & all those that are of his opi-
 nion, as maister Athanasius, Origen, Hi-
 larius, Irenaeus, Tertullianus, Cyprianus,
 Chrysostomus, and Hieronymus: let them
 rather be burnt euen all vpon a heape.

Although it be easie to iudge, that if
 they were liuing now in these daies, they
 would be loth to permitte any such grosse
 stuf, either to be vttered w their tongues,
 or published by their penne: or if they

*Exchek. in the 7. homilie vpon Esaias. Hilarius vpon Matthew.
 Irenaeus in his seconde booke. Cap. 56. against Valentinus. &c. and
 in his 72. Epistle.*

C.

did,

e Tertullian in
his Booke *De*
Prescriptionibus
haereticorum.

Cyprianus in
his Sermon
of the baptizing
of Christ, and
in his thirde

Epistle ad Ceci-
lium, and is
brought in in
the chapter si
folias, dist. 9.

wherewith both
likewise agree
cap. Si frulla,
eodem distinct.

Chrysostomus in
the 49 Ser-
mon vpon the

24. chapter of Matthew. Item vpon the 91. Psalm. Hieronymus
vpon Matthew cap. 32. and vpon Esas cap. Vmo. Distinct, 37. and
cap. Non adferamus 24. quail. 1. Androsius vpon the fourth chapter
of the Epistle to the Corinthians.

did, they must trudge with other into the
fire. Pea, & Ambrose must recant, and
backe againe, or eate vp with salte, that
which hee hath openly lozitten, That
doctrine whatsoever, which hath not bene
set forth and taught by the Apostles them-
selues, is ful of abomination and knaue-
ry.

Therefore, all helpes not, that they
come forth with their writings, thin-
king thereby to outface our deere mother
the holy Church of Rome. It is a very
younge Wolfe that neuer heard any
noyse: shee doth no more esteeme their
braggies, then if it had thundred at Coles-
so: shee wil be still on cockhorse, let them
toll and turne it the best they can.

The third Chapter:

Wherein is set forth, that the Church of
Rome hath likewise power and authori-
ty ouer the auncient fathers, and may re-
ceiue, condemne, interpret, and vse them
as shall please her holinesse.

AD nowe heereby doth specially
 Appere, that the holy Church of Rome hath not power and authoritie
 onely ouer the Scriptures of the olde
 and newe Testamentes: but also ouer
 all the writinge and doctrine of the olde
 Fathers, as there are Irenæus, Tertulli-
 anus, Basilins, Gregorius Nazianzenus, O-
 rigenes, Cyprianus, Albinus, Eusebius, Arno-
 bius, Ambrosius, Lactantius, Cyrillus, Epi-
 phanius, Theodoretus, Vigilantius, Appolli-
 narius, Hieronymus, Chrysostomus, Augu-
 stinus, Cedullius, Possidonius, Prosper, Sy-
 donius, Gelasius, Gregorius, Alcuinus,
 Haymo, Bartramus, and other moe such
 like.

The holpe
 Church is ar-
 boue all an-
 cient Fathers.

For one she acceptes as god and ca-
 tholike, an other she reiectes as naught
 and an Heretike: some she allowes with
 additions of certain gloses, and Poenils:
 other she referres to euery mans iudge-
 ment. Upon some she hath fathered (as
 their owne) certaine strange bookes made
 at the least foure or fine hundredth yeres
 after they were dead: and others she hath
 cleane plucked and robbed of their sen-
 thers. In summe, she doth tolle them
 and turne them euen as she will: and

Bookes of the
 ancient fathers
 falsified.

The Bee hite.

windes them vp as shoote as a clewes
yarne. And wherefore should shee not, I
pray you? For shee might haue condem-
ned them al for Heretikes, if she would,
and in place of them haue taken in and
receiued the wryting and doctrine of Ni-
cholaus, of Bion, of Apelles, Seuerus, Mo-
tanus, Sabellius, Paulus, Samosatenus, Ma-
nes, Meletius, Arius, Marcellus, Maccdoni-
us, Euonius, Eutiches, Nestorius, Donatus,
Pelagius: and such other mates. But now
shee hath giuen them that honour, that
they are taken and counted for Catholik
teachers: and these last she hath condem-
ned and banished for diuelish heretikes &
falle teachers. Not because that the one
had truely set forth the sincere worde of
God: And the other directly the contrary
(for so she should againe submit her selfe
vnder the scripture:) but because it hath
so pleased her.

And therfore it is no reason, that those
to whome shee hath giuen such honour,
should now goe about to ouer crowne her
holinesse, and force her with their wry-
tings, as though shee ought to be subiect
therevnto: No, no, they must stop them-
selues, how learned or godly soeuer they
be.

haue beene: and the holy Church must
 alway haue the authoritie & superiourity.
 For it is wryten in the decrees:

All whatsoeuer any other teachers haue
 taught and written, that is to bee receiued
 or reiected, according as it shall please and
 bee thought good to the Apostolicall seate
 of Rome. For the Pope is maister ouer
 all, yea whatsoeuer any man can teach or
 write.

Therefore ye see that the holy Church
 may chosse, and picke out of the olde fa-
 thers, whatsoeuer she findeth for her
 purpose: and whatsoeuer she perceiueth
 against her, she may put out finely with
 a dashe of a penne, and so effraime it for
 false meant: as for example: When-
 soeuer the olde Fathers doe (with flo-
 rishing reasons, and by a figuratiue
 maner of speaking) extoll & set forth the
 Sacrament: out of that will she gather
 her transubstantiation. And whereas
 they do nominate the Sacrament an ho-
 ly offering or sacrifice, of that wil she fetch
 out her masse with al the appurtenances.
 And whensoever any thing is set out by
 them, to the laude and praise of the true
 seruantes and Preachers of Gods

*a Monarchy is to
say realme or
region, gouer-
ned at the wil &
discretiō of one
man only.*

*b Augustine in
his booke de
Predestinatione
sanctorū, in the
booke de bona
preseruatione,
de natura & gra-
tia, de fide & ope-
ribus, de perfecti-
one iustitia,
thoroughly.*

*Item in his
retractations.*

*Item vpon the
70. Psal. & vpon*

*the 31. Psal. and in many other places more. Ambrose vpon the epistle to
the Romanes, and in the booke of Isaac and the soules. Chrysostome in
his sermon of adding to the holy Gospel vpon the wordes of Paul
to the Philippians. on the first. It is no matter how, so that Christ be
prayed. And in the 4. homilie of Sermon of Penance.*

word, thereof doth shee make a kingdom
of Priestes, and a popish *a Monarchie*.
And when as they doe highly prayse the
holy Saintes and Martyrs deceased,
therevpon comes abrode the praying to
Saintes. And in such places as they doe
earnestly sette forth and highly prayse
god wokes, and godly living: thereby
pon can she by and by builde vp the plea-
sant pallaice of free will: and then she
sayles with a fayre winde. And there are
the olde fathers folloiwed in all poyntes:
yea, there is nothing else talked of here
nor there, but, The olde fathers, the olde
fathers. But now we on the contrary part,
wheras *b August.* doth write whole booke
of the predestination of Saintes, of the
speciall and undeserued mercie of God,
thorough Iesus Christe, that saith onely
iustifyeth: of the weakenesse and vlnes,
yea of the damnablenesse of mans free
will, and of the adnihilation of our de-
seruings: al that is nothing els but here
lie, & going astray. Wheras *c Ambrose* &

Chry.

Chrysostome doo teache that we shall not take mē oꝝ dead creatures foꝝ our aduocates befoꝝe God, but only Christ: And where *d August.* saith, that we shall not pray vnto saints, noꝝ erect foꝝ our selues particularly any Chappels oꝝ altars, noꝝ pray befoꝝe Tumbes: as the said *e Aug.* and Leo do beare perfect witnesse, y nei-ther the dead, noꝝ deseruing of Saintes, can any thing help vs, to the foꝝgiuenes of our sinnes, but onely the death & merites of Iesus Christ. And as *f Epiphanius* doth esteeme it foꝝ a shamefull heresie and an abhominable blasphemie of God, that men shoulde pray either to Mary Gods mother, oꝝ to any other Saint: but that must be couered with some blewe glose foꝝ a cloke. As also the said *g Epi-*phanius doth vtterly chafe the Images as wel of Christ, as of any other Saint, out of the Church, and breakes them in peeces, foꝝbidding men plainely to suffer any such abominations.

d Augustine in his booke of true Religion, and in the boke called Confessions. In the 10 booke and 42. chap. Item in his 4. booke to Boniface in the 4. Chap.
e Augustine in his first booke of the vlt and profession of holy Church 34. chapter, and in the 44. epistle written to Maximinus.
f Augustine bp. on Iohn in the 24. treatise.
Leo in his fifteenth Epistle to the *Palestines*.
g Epiphanius in the third parte of the thirde Booke of heresies in the fiftie and one here-

h. This doth *Epiphanius* set forth in the Epistle written to Iohn Bishop of Hierusalem, which Epistle is set forth by *Saint Hierome*, like as appeareth in the thirde volume of his *Beckes*. *Throphilos* upon the 22. chapter of *Marthee*.

C. 4.

And

Ambrōf. by
 on the Epistle
 to the Ro-
 manes, the first
 Chapter of the
 death of the
 Emperour
Orsolius in the
 thirde parte of
 his Booke.
Augustine in
 his 49. Epist.
 to *Deo gratias*
 pra. b. and by.
 on the 112.
 Psal. a whole
 through in his
 Booke *De ciui.*
Dei. *Lactantius*
 whole through
 in all his booke
 and specially in
 the seconde
 Chapter of his
 seconde booke,
 and in the first
 booke of Gods

And as *Ambrōfius*, *Augustinus*, *Lactan-*
tius, *Origenes*, *Athanasius*, *Clement*, *An-*
andrius, with many other, doe teach
 plainly, that God wil not bee worship-
 ped with any likenesses or Images, ei-
 ther paynted or carued. The holy church
 is deaf at this, and will in no wise un-
 derstand it. Whereas *Cyprianus*, *Hiero-*
nymus, *Chrysostomus*, and *Augustinus*, doe
 save and defende, that after this life is
 neither any more time nor place to
 make amendes for our sinnes, or ob-
 taine any mercie or forgiveness at Gods
 handes: there she shrinckes backe into
 her shell, and letteth her hewe hearken
 to that. And whereas the saide *Cypri-*
anus and *Hieronymus* doe stoutely teach,
 that all Ministers and true Preachers
 of Gods word haue like power, in what
 place soeuer they be, whether it be

justice in the viii. Chapter. *Origen* in his fourth Booke against
Celsus. *Athanasius* in his Booke against *Insidios*. *Clem.* in the 5.
 Booke *Sermonum*, and in his Booke called *Protrepticos*. *Hieronymus*
 in the explanation of the 65. Chapter of the Prophet *Elihu*. *Chryso-*
stome in his sermon upon the 2. and 11. Chapter to the Hebrewes,
 and in his seconde Sermon of *Lactantius*. *Augustinus* in his 34. E-
 pist. to *Maced.* and in his 66. Sermon of the time, and *Hyper.* the
 9. Booke against *Pelagius*. *Cyp.* in tract. de simplicitate praet. and is
 rehearsed cap. loquim. dom. 24. quast. 1. *Hieronymus* upon the Epistle of
Titus 1. chap. *Chrysostome* hom. 35. and the 20 chapter of *Matthew*
 and stands cap. vii. dom. 40.

at Rome, or at Naples, or among the Indians, or in Tartaria: all that is wedded French to our holy mother the church of Rome, whereas Gregorius doth plainly write, and in diuerse places sayeth, That whatsoever he be, that names himselfe a generall Bishop, or the chiefe head and principall of al Bishops, he is the very messenger of Antichrist, & the sonne of the diuel, for that neither hee nor no man liuing, can beare the name of a generall Bishop, without the vtter defacing of the seruice of the Church. But that must be vnderstood with a prouiso, to wit, The Pope of Rome alwayes excepted.

Now, whereas Tertullianus, Augustinus, Theodoretus, & many other more, doe expound these words of the Sacrament This is my body, sacramentally, & say, that it is a figure, a signe, & a scale of the body of Christ that was offered vp and broken for vs: then is there nothing to say, but

Augustine doth likewise agree in his 3. booke against Donatus, in the 3. chapter, saying, Let no man take vpon him to be bishop of Bishops. Tertul. in the 4. booke against Marcion, August against Amantius, in his 1. booke 12. chapter. Cyprian in his 2. epistle vnto Pope Cornelius. Aug. in the 2. booke sententiarum of Prosperus, and is set forth cap. plan fragitur de consecra, dist. 2. and in his 26. treatise vpon Iohn. Hieronymus in the 3. chapter vpon Iohannis. Gelasius in the cap. compertus de consecra, dist. 2. and many other more.

Gregorius in the epistle ad Eulogium Patriarch of Alexandria, and in the 35. epistle to Iohn Bishop of Constantinople, and in the 6. booke of the epistle to Marcellus cap. 94. Pelagius cap. 100. Gregorius in the 4. booke of letters cap. 80. Col. 2. against the Bishop of Constantinople, wherewith Au-

Irenaus in his
5. booke against
heresies, which
is of *Arctas*,
and *Andreas*,
Bishops of *Ce-*
sarea after
wardes follo-
wed.
Tertullian in his
booke against
the *Jewes*, in
the 3. Booke
against *Mercurio*
Hieronymus, in
his epistle to
Marcellus.

God helpe you. There is no bodie at home
Whereas they doe generally with one
consent teache and stoutly maintaine,
that the Supper of the Lorde ought to
be ministred vnto all men vnder both
kindes: that smelles of a Rat, the Com-
is broken loose. Whereas / *Irenaus*, who
wrote that (about a hundred yeeres af-
ter *Sainte John the Apostle*) the num-
ber of the beast wherof *Saint John* spea-
keth in his reuelation or vision, doeth
meane by this woorde *Latinos*, the Ro-
mish or the Latine Church and King-
ment: and that *Tertul.* and *Hieronymus*
doe expound the beast with seuen hoornes
for the city of *Rome*: that is all bible bab-
ble. In sume, whensoever they set forth
or teach any thing that sounds not wel in
the eares of our deare mother the holy
Church, she lets the be packing, without
any mention making of them: or els she
corrects them thoroughly, considering that
they are but men, & may erre. And wher-
fore? For that shee is not subiecte to the
writings of the fathers, neither can her
authority be subiect to their iudgement:
but shee (as we haue said before) is aboue
the fathers, & gouerneth them, turnes

and windeſ them as ſhe will, & forſeeth
the euen as ſhe thinkes good. And what-
ſoeuer they haue wꝛitten, muſt bee liſted
through her ſue, to picke out thereof the
fineſt ſlowze. ſo: otherwiſe (ſeing that
the old fathers doe oftentimes differ a-
mongeſt themſelues, and other whyles
write contrary to that which they haue
ſet downe befoze: and alwayes (ſoꝛ the
moſt parte) haue doone directly agaynſt
the opinion & dealing of the holy church
of Roine,) how ſhould: yea, how ſhoulde
men make good cloth of ſuch yarne, if it
were not that the holy Church of Rome
did geue her iudgement and ſentence on
their doinges, and did cheſue the pappe
befoze in her owne mouth, to putte the
ſame with moze facility & eaſineſſe into
ours her ſucking babes, as it were with
a ſpoone, gining vs that which ſhe al-
loweth ſoꝛ good, and caſting the reſt a-
way which taſtes not wel in her mouth,
into a Cozner? The Summe of all is,
that we may not make anie foundation
of our faith vpon the wꝛitings of the old
fathers, vnleſſe they haue firſt bene vn-
der the handes of the holy Catholike
Church

church of Rome, & bee by her overseen,
and set forth, as shall seeme good to her
holinesse.

The iiii. Chapter.

Wherein is sette forth, that the Church of
Rome is not subiect to any Councell: but
may approue or disannull them, according
as she shal thinke best for her owne be-
nefite: And this is confirmed by many
examples and profound reasons.

The holy
Church above
all Councils.

BUt nowe are there some such grose
fellowes which notwithstanding they
doe say, that the church is above the scrip-
tures, and above all the doctrine & wri-
tinges of the old fathers, yet they thinke
that her power and authority may be (as
it were) compassed in, and paied about
by the Councils: So that there should be
nothing receiued for a commandment of
the church, but it must first be concluded
by a council. And whatsoener were once
there concluded and agreed vpon, with
that, neither the church of Rome should
meddle, nor the Pope haue any thing to
doe. Yea, many of these good fellowes, &
they come in due season: they might a
great deale better haue tarried at home.
For consider, seeing that al the Prophets

and Apostles, and likewise the olde fa-
thers altogether: yea, & Iesus Ch:ist the
very Sonne and truthe of God himselfe,
could neuer so bynd nor make subiect the
holy church, that shee shoulde yeelde and
submit her selfe to their writing and do-
ctrine onely: how do these felowes think
then, that the Councils should haue grea-
ter power too: bring her within their
parke & pales, considering that they are
men which haue so oftentimes erred: yea,
and swarued cleane from the truth: We
knowe well youghe, that the Council
Ariminense, Sirmienſe, & Seleucense, did in
the time of Constantine the great, fortifie
the heresie of the Arrians, with their De-
crees. The seconde Council of Ephesus,
did cleaue vnto the Heretike Eutyches, &
did blasphemously and confusedly mingle
the two natures of Ch:ist together. The
council of Carthago, in the time of Cypri-
an, whiche was holden before the first
council of Nicene, did conclude, That
heretikes ought to be christened againe:
But what needeth all this: Was not
Ch:ist himselfe iudged and condemned
in a general council at Hierusalem, which
was the chosen Citty of God: And that
the

Generall coun-
cell neuer came
too any good
end.

cap. Signif. ff.
aunt & de cle-
stione & electi
potestate.

the counceles haue oftentimes erred, and
may lightly erre, it appoaretly plainly
nough, but the witnessling of Gregory
Nianzene, who was accustomed to say,
That he neuer saw counsell that iended too
good ende. Yea, doe wee not see, how
there haue been many Counceles, whose
proceedinges haue beene flat against the
doctrine and institutions sette forth by
our holie mother the Church: and
yet woulde defende their doinges by the
holie Scripture? But what a good vent
Can the Counceles preuaile against
the Church of Rome, they hauing no
power nor autority at all, other than
geuen them by our holy father the pope.
Wolue (I pray you) shoulde that they
hang toogether, that they shoulde be
placed at the vpper end, not onely about
the pope, but about the whole church: Is
it not writtē in y^e booke of the Decretals,
That no cosell can in any thing forbidde the
holie church, nor set any comaundement ouer
her: considering that all counceles haue bin
her appoyntment, & receiued their power
& autority fro her holinesse? And that in all
statutes, ordinances & decrees of the coun-
cels, the authority of the Pope is excepted &
exempted

exempted? See we not likewise, y^e in the
 council of Lateran, it was concluded, and
 likewise in the last council at Trent con-
 firmed, That the Pope is aboue all coun-
 cels, & the statute & ordinance of the coun-
 cil of Basil (afoze time made to y^e contrary
 was cleane taken away, and abolished:
 Notwithstanding, Pope Nicolas consented
 & was willing to y^e making of the same.
 In this behalfe, it was very wisely con-
 sidered of the holy fathers, assembled in
 the sayd councill of Trent, whereas be-
 fore they would fully conclude vpon any
 article, they did send all that they had de-
 termined vpon, in a sacke, or small pack
 to Rome, to haue of the Pope a Bull of
 confirmation therevnto. For out of that
 proceeded a wonderful braue and pleasant
 melodie: because that therein our holy fa-
 ther the Pope did counterfeit the perso-
 nage of God the father: And the holy coun-
 cil of spirituall fathers there assbled to-
 gether, were likened too the holy Ghost:
 so that the common people were wont to
 say, y^e whē they sent their stuff towarde
 Rome, The holy Ghost was shut vp in
 a male: as the Poet Homer writeth, that
 in elder dayes Aeolus the king of windes

In the council
 of Lateran holdē
 at Rome Anno
 1519. and 20.
 In the end of
 the 1. sess. and 1.
 council of Trent
 in the 2. decree
 of the 4. session.

Council of
 Trent.

The holy Ghost
 shut in a male.

did gene vntoo his good friende Milles, a male, wherein all the windees were shut e pact vp together, the Willesterne winde onely excepted; which he must needs encupie himselfe, to bring him home. And euen so wente the matter betweene the holy Ghost and the winde of the hole in thers of Trent.

And naue, when the father and the holy Ghost were agreed in one, and the the Bulles were sealed, they sente them with expedition and haste to their dearly beloued sonnes, the Kinges of France and Spayne, and required of them by a Spanish inquisition, to procure the said Bulles and Decrees to be thoroughly obserued and kept in their Countries, so that the father, the sonne, and the holy Ghost, were all one heart and one soule and haue iornthly receiued & established all the Decrees of the said councell. And how (I pray you could it come too passe otherwise; considering that the Bishops and Cardinals, are created by their hole father the Pope, and haue promised, and are bounde by a strong and special othe, not to take vpon them, nor too conclude any thing, without hauing first the con-

By the way
the father
and the sonne
and the holy
ghost
are all one
heart and one
soule
and haue
iornthly
receiued &
established
all the
decrees
of the
said
councell

In the

Or Tyranni.
call topture.

By the way
the father
and the sonne
and the holy
ghost
are all one
heart and one
soule
and haue
iornthly
receiued &
established
all the
decrees
of the
said
councell

toll and consent of their Creatour : As
 it is well and precisely set forth & con-
 cluded of our holy father Calixtus, wry-
 ting, That it is not in any wise permitted to the Bishops, to withstand the church of Rome
 in any poynt, or to doe, or attempt any thing
 against the same. Yea (saith he) as the sonne
 did come to fulfill the will of his Father ; e-
 uen so are all Christian people bounde to fol-
 lowe and fulfill the will of their deare mother
 the Church of Rome, whereof the Pope
 (without all doubt) is the head.

And this was the reason and occasion
 which moued the right honourable Car-
 dinall Reigolde Poole, one of the thres
 Lieuutenantes of the Pope, in the saide
 councell, to wryte with great discretiō &
 authority, That the whole conuocatiō of
 the people, or common sort, gathered to-
 gether, haue no authoritie in the woꝛlde
 to conclude, determine, or decide vppon
 any matter, or matters, presented before
 the councell : but that the same belongs
 properly too the Pope, who onely is
 Gods Lieuテナunt or Deputie, and
 shepheard of the lost and straying sheep.
 Vpon this intent alone (saith he) is a
 councell called free, common, or gene-
 ral:

Cap. Non decet
 dist. 12.

In the Booke
 of the Councell
 in the 14. 15.
 and 16. quest.

Looke in the
 last folowing.

In the counsell
of Constance, in
the 15. session.

rall: and not that therefore every one in
generall is free and licensed there to set
foorth his or their owne opinion, or to
determine or conclude any thing: for
that is specially forbidden by the Council
of Constance, in special and plain words:
That no man of what state and condition so-
ever hee bee, yea, although he were an Em-
perour, a King, Bishop or Cardinal, shal pre-
sume, or take vpon him to speake or dispute
against any matter which the holy fathers (by
the inspiration of the holy Ghost) are purpo-
sed and intended to establish, vpon payne to
be excommunicated and banished, yea, to be
cast into a dungeon.

Upon these considerations, was Iohn
Hus and Hieronymus of Prage also burnt:
because they would dispute by the scrip-
tures, vpon those matters, which the ho-
ly fathers had in hand to reason & con-
clude vpon. It is a common saying: He
doeth wisely that is warned by an other mans
harne And yet notwithstanding this ex-
ample of Iohn Hus, there was in the last
Council of Trent, a Bishoppe so stout,
that hee presumed boldly to saie, That
wee oughte not to call the Pope, The
mosse holie Father: but simply, the holy Fa-
ther

ther: considering that Christe did not name his heavenly Father any otherwise, then Holy Father: and for that the Pope can not bee greater than God, whose Vicar in earth hee nameth himselfe to be.

John 17

But if the same Bishop had not quickly stopped his mouth; that word would haue been a deare word to him. For they were aboute too haue put him straighte way in a Hole, where hee shoulde haue learned to knowe the Popes autority better. And likewise, had not Petrus Paulus Verge, bishop, wth other b^lablers, packed a way besides, they would haue played y^e like parte with everyone of the, as they did with Iohn Hus at Constance.

Read here of Pet. Paul. Verge, who was a great while in that counsell himselfe.

For although he was a Bishop: yea, and had before him a Legate, and the Popes Deputie, yet hee must haue learned to knowe, that the Bishops, Prelates, and Cardinals, were not called thither to counsel & take vp with taunts their holy Father & creator, the Pope of Rome: much lesse to correcte Magnificat, out of Paulus writing: but rather simple, Inclinate capite, to saie, Placet, vnto that, which in the name of the holy Fathers might bee proponed too them: and then further,

a. That is, Touch not the head:
b. That is, for so it pleaseth vs

to helpe to keep the bread frō moulding
like as a great while ago, by a Poet
propheſied vpon them, ſaying:

*Nos numeri ſumus, & fruges conſument
nati, &c.*

That is to ſay:

We are a great number,

And bellie gods borne:

Deuourers of victuals,

Consumers of Corne.

Nowe, ſeeing that the Biſhops and
Brelates haue no other voyces in the
Councel, but bare words, accounted ſu-
ſyphers, to increaſe the heap: how much
leſſe ſhall any thing be permitted or gra-
ted to the Lay men, which are not then
receiued nor ſeene, neither in the Bee
houſe, nor Bake houſe? In ſumme, the
Councell is not called Oicome nicum, a
Generall, as though euery man might
come & thruſt in his noſe there. Will heſt
then? Becauſe it is as an image or po-
grant vnto vs, and as a demonſtratioe
threw of a play or enterlude, which doeth
repreſent and ſet out befoze our eyes the
common and generall Church of God,
which hearken fully & wholly vnto the
voyce of their ſhepherde, namely, the
pope

Therefore the
Councell is cal-
led Generall.

Pope of Rome: as was wel noted & marked by the foresaid Cardinall, Reignolde Poole. And it was like wise openly sette forth, in the Bull of the saide Council of Trence, that it is, & ought to be of right, named a Generall or common Councell; for this occasion, because all Christians shoulde generally are bounden too holde, and to celebrate the same with deuout prayers.

And to that end, they are by the Pope earnestly put in remembrance, that they goe to shrist, and fast vpon the Wednesday, Friday, & Saturday: And then on the Sunday be howseled, and goe praying in the procession, and deale their almes: or at the least say five Pater Nosters, and five Ave. Marias. By the vertue whereof, they shall receaue a sufficient pardon of all their sinnes, &c. What can they desire more? For as touching the sitting in the Chapter house, and there Sententiâ sub verbo placet proferre: that is, To say Amen, & to nod as that, which is pronounced vnto them: that is permitted only to such as of right ought to do it, or to whom it is granted by special privilege: as chiefly to the right honorable, the brethren

In the Bull de edition. Of the counsels which begin thus.

quum prop. and was set forth. Anno 1549. the 6. of Decemb. in the name of Pope Paul the third.

These are the words of the Bulles of Indiction.

Bulla indictionis.

then of the Pope, to wit, the Bishops
Archbishops, and his deare Sonnes the
Abbatts, and other such like, as hee had
sawle doeth sette it forth in the Bull
indictionis. Therefore triely were the
Dukes of Germany, and the Protestants
in a long doore, when they saide, That
it was no free, and Generall, and Com-
mon Councell. For a Schepherd with one
eye, would haue marked that, that it was
neither forbidden them, nor no travels
in the worlde, to come to Trent, there to
spende theyr money, to holde the Coun-
cel, & celebrate it, with hearing of Ser-
mons, with fasting, and with the saying
of fine Pater Nosters, and thus (As Ma-
ries: yea, the whols pardon was as well
graunted vnto them, as to anye Bi-
shoppe or Prelate, or other that was
there. But that was not the place where
muscles lay: They would gladly haue
had many voyces in the Chapter house,
and not to haue declared their meaning
with that word (Placet) onely: but
that they might likewise haue disputed
freely, and brought in, and alleaged
the Scriptures of *W D* *D* *repen*; they
would haue had it flatly graunted, that
the

the pope of Rome shoulde not haue been head and president of the Councell: but that euery thing shoulde bee concluded out of the worde of God.

But (beleue me) the holy fathers, and the Pope, were not so foolish: they did see more deeply into the matter. For, if they had once taken a putty houle heame or collar about their neckes, then were all the fatte in the fire, and so the whole Church of Rome woulde not afterwards haue bene woorth the paring of a rotten apple. No, no, I warrant you. They will take heede of that. For there is one poppe whiche you shall neuer wrest nor wryng out of their handes, which is, That all Councells are lanne, maymed, creeple, and blynde: yea, utterly void of any power, vnlesse the holie Pope of Rome be theyr president, directing and governing the same as hee thinketh good. For hee is the very eye, and the true wittes of the Councelles: Therefore was it in the sayde Councell of Laterane, very circumspectly concluded, That though all Cardinals, Bishoppes, and Prelates were assembled, although they were barrellled

Read the Bull
of the Councell
of Laterane set
forth in Anno
1512 in name
of Pope Iul. 2.

byppes together like herring: yet can they not holde anye Councell without the authoritie, will, consente and commaundement of the Pope, if they should otherwise doe, they woulde be playne Heretikes, and vngodly men: yea, they should be esteemed, thought, and taken as Chore, Dathan, and Abiram. The same was also before that, forespoken & concluded by the holie father Pelagius. who did openly set forth, That all Councelles which were holden without the Popes consente, and commaundement, are not to be reputed or accompted for Councelles, but for Conciliables, that is to say, for Riots, and ynlawfull assemblies.

This is written
in the booke of
Councels in the
2. booke, and in
the Decrees,
chap. multis den,
dist. 17.

And that is the same which the Popes Marcellus, Iulius, Damasus, Gregorius, and other moe, did likewise ioyntly ordeine and determine, as is playnely to be seene in the Booke of Decrees, in the 17. distinction: where it is in like manner by the Scriptures confirmed. As for example, out of the eightie one Psalm, where it is written, I haue sayd, you are Gods. Agayne, Whatsoever you bynde in earth, that is bounde in heauen, &c. And it is also established and made sure with Strong

cap. lmo dum, in
lib. 17. dist.

strange reasons : For that worshipfull
 brother Thomas Vio, did openly declare
 in the said council of Laterane, That those
 which goe about to make the Pope subiecte
 to the councils, doe even like vnto the, that
 would make the Father obedient to the
 childe : the heade inferior to the foote : the
 Captaine seruant to his Souldiers : and the
 shephearde vnderling to his sheepe. So
 that now, Chrisme is no more made any
 account of in the councils, nor his word
 any whit esteemed: but the Pope hath al
 the charge and authoritie alone : he onely
 is Enseigne bearer, and he doth set all in
 order. And vpon that occasion it was de-
 termined, That the Council of Pisa, bee-
 ing assembled without the Popes con-
 sent, was no assembly of Hierusalem, but
 of the towre of Babilon, that is to say, A
 curse and confusion. In summe, it is ap-
 parant, that all councils & ordinaunces
 in the world, ought to do nothing against
 the Popes might, nor against the antho-
 ritie of the Church : for shee hath over-
 growen the rodde : she cares neither for
 Scriptures nor Councils : shee hath the
 holy Ghost pinned on her side, & may
 doe euen whatsoeuer she will.

J. 5.

And

Look in the
 foresaid Coun-
 cil Lateranen.
 in the second
 les.

And therefore it is that when some
the Pope dooth set forth any Bulles,
then doth he commonly adde this claus
or conelation to the same: *Non obstantibus*
constitutionibus, & ordinationibus Apo-
stolicis & ceterisq; contrariis quibuscunq; &
to say: Notwithstanding all constitutions, or
dinaunces, or commaundementes Apostoli-
call nor any other thing whatsoever, con-
trarie hereunto.

Like as doth specially appere by the
Bull of Pope Paule the 3. set forth at the
council of Trent in the yere 1544 the 23.
of February. So that he will not giue to
all the Apostles, to all the holy Fathers,
nor all the concils, scarce one good word
yea, rather he mockes, & playes bo peys
with them all, and so goes on forwarde
with his busines: For otherwise, if the
matter were not thus handled, I would
not giue a puddinge, for all the power
and authoritie of the holy Church of
Rome.

The Council
of Mantua.

For to begin withall, these Heretikes
would giue her a rap upon the pate with
the Council of Mantua, which was hel-
den vnder Pope Alexander the seconde in
the time of the Emperour Henrie the
fourth

fourth, where was concluded: That all whole which by Simonie, that is to say, by bribery or gifies, had obtained any spiritual promotion, or office, shoulde bee depriued.

Simonie of the Church.

Aha, the mother of God: where can you finde no more adaves, any Chaplein or beneficed man, Bishop, or Cardinal, that cometh to that preferment, without monie or rewardes?

Secondarily they woulde come and plague us with the Councell of Rome, which was holden in the time of the Emperour Phocas, where was ordained irreverendably, and never to bee called backe againe, That all such, as with any gifies or rewardes, or other like promises, were promoted up to weare Myters, should bee banished and excommunicated. Yea many say, it were better that the Councells were all at the Gallies, than the holy Church should be subiect to that order.

Councell of Rome.

Simonie of Bishops.

Then after this might they come in, and dash us in the teeth, with the councell of Tribune, which did for his any monie to be taken for burying: what a Gods name, who could dig it that moose?

Tribune

Burying.

And to this they woulde have the councell of

of

Councell of
the 12. let.

of Basl, where was plainly and shap
ly ordayned, That the Courte of Rome
shall not take any money for any Dispensa-
ons, Elections, Postulations, Presentations,
nor any other Ecclesiasticall offices, autho-
rities, benefices, ballowinges, blessinges, ne
not for the very Pallium, or Bishops mantle
neither to be paid vnder the colour of Bal-
scales, nor Asnales, by what colour or pre-
tence soeuer they might bee doone. **His**
friende: What an Eclipse would that
hynde in the Popes persee.

Councell of
Strass.

They would also come forth with the
Council of Mentz, which was holden in
the tyme of Carulus Magnus, where was
ordayned, That there shoulde bee given a
gaine, and restitution made of all the goods
and landes, which by bequest, laste wil, or tes-
tament, had beene lefte to any of the spiri-
tualtie, tending too any losse or hindrance
of the right heires. Gods populorum
That were too bitter a pill to swallowe
and digest.

Then would they assaile the, with
the Councell of Laterane, whereat by
Pope Nicholas the seconde, and fourtieth
Bishops, was very solemnly, and irre-
uocably concluded, That the Pope of Rome
should

should be chosen by nomination, the whole
 common people assembled together, the spi-
 ritualtie, with the Colledge of Cardinales
 present. And if it should be proued, that any
 man should by rewardes, giftes, bribes, or
 any other indirect meanes, attaine to the
 same roome, the same shoulde not onely bee
 banished, but should likewise bee taken for a
 shamelesse heretike, a backslider from Christ,
 and an Apostata. So that it should be lawfull
 to pull him out of his seate, &c. Ah, my
 maisters, what a peece of womyke were
 that: By that meanes they might ouer-
 throwe, and cleane rote out the holy
 Church of Rome.

The Pope an
 heretike and
 Apostata.

Moreouer and besides, they woulde
 proue, the Pope Eugenius was by the
 Councell of Basill, iudicially condemned
 for an horrible Heretike, and a shame-
 lesse knave: and was deposed from his
 seate, as a wicked vile villaine, who yet
 notwithstanding was after, by fine hand-
 ling and pretie practises of simonie, and
 also with force holpen againe into his
 seate: and of him euer since, untill this
 our time are all Bishops, Cardinales,
 and Popes, yea, and all Priestes in
 generall, bred and sprung vp like a lit-
 ter

ter of Bigges, farrowed of a faithful
 Sow. At which, one with another, he
 and taylor, should bee banished, and ex-
 med for heretikes and vngodly liues;
 if it were so that the Councelles might
 beare any swinge, against the authoritie
 and estimation of the See of Rome, and
 our mother the holy Church: but that I
 assure you would be too fearefull a mat-
 ter. And therefore must we (of necessity)
 conclude, That the Councels can in no
 wise ouerrule the Church, no: by their
 commandements or ordinances compell
 her to any thing, no more then a Spiders
 web can holde or keepe fast a peece, or a
 Crowne. But all councels must be subiect
 to the holy Church, euen as an obedient
 childe is subiect to his mother: yea, and
 they must alwayes dance after her pipe.

Therefore, when as these Heretikes
 and Huguenotes, doe bringe in a great
 heape of these Councelles, to strengthen
 their doctrine withall, against the Ro-
 mish Church, they doe but breake their
 braines in vaine. They may well prate
 apace, that the councel Eliberioum in Spain,
 whiche was holden aboute the yere
 300. in the time of Constantine the great

In the 36.
 Chapter of the
 Council
 Liberi.

playfully ordaine, That there shoulde be no Images in the Churthes; nor in no bidden.

wise to painte, or carue any thing so be pray-
ed vnto.

And they may alledge, that in the 12. Councell of Toledo, in two Councels of Constantinople, the one vnder Constantine the firste, the other vnder Constantine the seconde: and likewise in a Councell in France, vnder Carolus Magnus, did all with one voice, consent in the same. But we can not heare on that side.

They may likewise bring in space, and alledge, That the Concilium Aulicū did cleerely ouerthrowe mans free will, and iustification by workes: teaching that all our righteousnesses, all the good woorkes that we can doe, and all that is in vs, must be imputed to the onely goodnesse & undeserued mercie of God: that it is not in our naturall power to prepare our selues to mercie: but that we must receiue all euens as beggers by meere gift through meekenesse of the spirit. But in all this they doe but lose their labour: and it is euens as much, as if they would cut the ayre in twaine: for wee doe not esteeme all they can say worth a rush.

In the firste booke of coun- cels. fol. 627. ch ap. 3. 4. 5. 6. 7. 8. 9. 10. and so following to 25.

Cent. Affric. can. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

That

That being done, they may live
in a peace for witnesses, the Councils
Africanum, and Mileteranum, wherein
Saint Augustine did set forth such things
as were enough to shame them, all pay-
ing to Saintes utterly one thing
for that there was by perfect proofe and
expresse Scriptures proued, and con-
cluded, That neither is, nor euer hath been
on the earth so holie a man (Christe only
excepted) which hath not bene spotted
with sinne himselfe, and had neede continu-
ally to pray for remission and forgiveness of
his owne finnes. So farre dooth it differ
fro that then, that þe saintes should haue
any sparkle of deservinges remaining
ouerplus. But all these authorities are
not woorth a nut shell: neither will we
receiue their witnesses.

• Reader the
Churchly histo-
ry of Socrates;
the 12. Chap-
ter of the first
booke, and so
onward in the 32
chapter of the

second booke and the decrees cap. Nicena Syno. diff. 31. & can. 6. Ca.
Can. 1. 4. 9. 10. 14. and in the decrees Si quis discernit, Distincti. 1. 1.
Si quis nuptias. cap. Si quis vel virginisatem. cap. Si quis propriis Deum
diff. 30. & cap. Si quis vituperat. diff. 31.

or spirituall state should forsake their wives
or deface the state of matrimonic: Where-
vnto the Countsell called sexta Syno-
dus, consenting, did further and aboue
that ordaine, That no man shoulde require
of any Priest, to make the vowe of chastitie,
vnlesse they of them selues were willing so
to doe. But all this is euen as much as
to knock at a deafe mans doore.

e Reade the de-
crees ca. quoni-
am in Romano,
Dist. 31.

And if that they also (out of the saide
Council of d Gangrensis) and out of the
Council of e Ancerano, kepte aboute the
same time of the Council of Nicene, wil
go about to perswade vs, that they that
eate flesh vpon the fryday, or in the lent,
should not be punished nor condemned:
yea, and that in matters of f marriage,
and eating of meates, we may not charge
mens consciences, by the vertue of any
newe laue or bond: all that is of Dauid
Duttons Dyeane, and wee will in no
wise giue any eare vnto it.

d Coh Can. can. 3
and in the de-
crees. can. Si
quis carnem .
dist. 30.

e Coh. Anaya.
no. 27.

f Coh. Gran.
in the conclusiō
of the council.

g Coh. Nic. in
the 6. Canon,
like as Ruffi.
doeth let it
forth in his
Epistopp.

b Coh. Constanc.
can 2 begin-
ning Qui ultra
quamque Dioc-
sim sunt Episcopi
pi &c.

Furthermore, they will brag much,
vpon the first Councils of g Nicene, and
of b Constantinople, for that they did or-
daine, That the Bishop of Rome shall not
haue any authoritie or iurisdiction out of
his owne borders, (to witte, the landes
G. nigh,

And peruse
the counceel of
Affrica, in the
first booke of
the counceils,
there you haue
these orders
can. 92. and at
the end of the
counceils, are
the letters of
the counceill
written to the
Popes, Bonifa-
cius and Celesti-
nus.

In the con. of
Dilil. ca. 21. Read
also can. *pr. 1. b.*
21. quest. 4. and
can. *psal. 4. vt*
pr. 1. b. 2. quest. 6.
1. Con. Carr.
3. Can. 2.
in Con. Aff. can.
6. and in the de-
crees ca. 1. dist.
99. Cap. Con. di.
20. ca. nul. fas est
dist. 19.

nigh adioyning to Rome.) And againe,
vpon the Counceel of *Affrica*, whereas
craft & fallshode of the Popes of Rome,
Sofimus, Bonifacius, and Celestinus, were
knownen and declared, (who had sought
by falsifying of the Counceill of Nicene, to
maintein their authorities.) Wherevpon
it was ordeyned, That no man shoulde
for any matter of difference appeale to
Rome, or ouer the Sea. Which was also
established in the Counceill Mileuetan,
Where haue runne to log before the doggs,
to be afrayde of these matters. Therefore
they may go shewe the goose, and make
children afrayde with that, which they
bring forth out of the third Counceill of
Carthago, and of the Counceill of *Affri-*
ca: As that no man might take vpon him
to be called The chiefe of the Bishops: or,
The chiefe Bishop: or, High Priest: yea by
the Rode, well sayde: we haue our an-
swers readie ynough for that matter,
which is, That men maye in no wise
take vpon them to keepe or holde any
Counceill at all: yea, though they were
neuer so wel defended, both by the Scri-
ptures in the Bible: and by the holie fa-
thers: vnlesse they doe well and fully

agree with the holy Church of Rome: for she hath full power and authoritie to alter all Councils, and to make them voyde, of no value, nor effect: even as she shall thinke good; and to explaine them as shall serue best for her purpose: yea, to tumble & toss the topstetun, even as shal best serue her turne.

And therefore, where as men presume so much to alledge and bring in, the ordinaunces of the Popes, Gelasius, and Hilarius, whiche saye, that the Sea of Rome is more subiect and obedient to the Councils, than anie other man: eyther the Council of Basile, wherein was determined and concluded, That the Council is above the Pope: yea, and that the Council maye depose the Pope: All that is not worth a strawe. For all the Balles that are serued on that side the Venise Court, are easilie smitten backe and turned at the rebounde, with halfe a word speaking: to witte: *Saluo in omnibus iure Romana Ecclesia:* Which is too saye, The right and authoritie of the Church of Rome, in all poyntes reserved. For this is the very tayle of euery Council, wherewith

*Ca. Confidimus
21. quast. 1. ca.
nulli 21. quast. 1.*

*The council
of Basile about
the Pope.*

they are turned about as with a rubber,
euen whether the Pope wil haue them.

The fifth Chapter:

Wherein is taught that the Canons & decrees of Popes cannot binde the Romish Church, but that she is still above all decrees, and may breake and aduoliate the same, so as she shall thinke good.

The Romish Church: the Pope above all Canons and decrees. cap. 4. Cap. Violatores 25. quæst. 4. ca. m. m. m. 17. quæst. 4. ca. de libellis dist. 20. cap. nul. fas rill dist. 19. This is set forth with plaine words in the chapter Ideo permissum. et ff. his ita. 25. quæst. 1. 1 Read like. wille cap. præcep. vis. dist. 12. cap. Si quis. 17. quæst. 4.

This same must be vnderstode of all the former decrees, and Canons of all the Popes deceased. For although it be clere, that they are inspirations of the holie Ghoste, against which it is not lawfull for any man to speake: so as whosoener doth despise them, is voide of the Catholike and Apostolike beliefs: yet that notwithstanding, they cannot therefore by any meanes close or shut vp the authoritie of the Church. And wherfore? For that there is one common rule of the holy Church set forth, for an vndoubted article of our faith, which is, that the Romish church is she, which doth giue to al Popes decrees, their ful power and might: prouided alwayes, that she her selfe, is not in any wise subiect to the same, by reaso that she hath a ful power

altwaies to make such Decrees & ordinances, whensoever it shall please her, as ha-
uing power, & being head ouer all churches, from which point no man may dis-
sent. So, after this maner, doth she giue
and graunt to the Decrees, full power and
authoritie, with this exception, That shee
her selfe will in no wise, incline or yeelde to
the same: but that shee may doe any thinge
against the same, whensoever it shall please
her. Euen like as Christe did teach the
people, as hauing might, authoritie, and
power of himselfe, and not like vnto
the Theologians, or Pharisees, which
durst neither put too nor diminishe or
take from the same. And euen after this
manner it followeth with the Popes.
They giue the Decrees their authoritie,
and yet notwithstanding this way they
doe (as Paisters and Doctours of the
lawe) (euen when they list, agaynst
their owne Lawes and Decrees: and
therefore the Decrees and Canons doe
not conclude any thing at all, without
this exception, That the Church of Rome
may alway vnderstande, interpret, and ex-
pounde the same, as shee shall thinke good.
And heere vpon it comes to passe, that in

Popes against
their owne De-
crees.

All Decrees, one of these tales is tomes, to
huit, Reserving alway the right and title of
the Church of Rome: 02, So farre forth as
the Church of Rome doeth thereof allow.

And so hath the high and renowned
Jurist or Lawyer Philippus Decius writ-
ten: namely, That all decrees and Canons
are (by Gods appointment) subiect vnto the
Pope of Rome. It is verie true; that the
holy ffathers and Popes, Gelasius, Felix,
Sofimus, Urbanus, and Leo 4. have conclu-
ded, That all the decrees and ordina-
ces of the Pope; being contrarie to the
olde and former decrees and Canons,
shoulde bee voyde and of none effect.
And whereas Gregorie hath likewise op-
deyned, That whensoeuer any Pope
wil haue his Decrees obserued, the must
he e contra; obserue the decrees of the
Popes his predecessours. But vpon

Philip. Decius in
ca. 1. no. 49. de
confut.

Cap. confidimus.
25. quæst. 1. ca.
confut. dist. 10.
ea. contra statut.
ea. sunt quidam
25. quæst. 1. ca.
ideo permittente
25. quæst. 1. ca.
Iustitia. 25.
quæst. 1.

Upō the before
written chap.
§ ex, c. 1. dist. 10.

that the glose saith; Hoc non credo: which
is, I doe not beleene that. And is not that
answere grounded vpon good reason: So
that wee may boldly conclude, That
the holie Church will not be bounde, nor
pend in by any Decrees. Wher is like vn-
to a Cattle, that can not bee forced or com-
pelled. For else might these Decretes,

and

and Huguenotes choke the holie Church with her owne decrees. For they would bring forth this Canon, *Ut quid Canon: De consecr. di. 3. prima quidem Canon: Non hoc corpus:* and such other like. Thereby to teache, that there is but one ghostly or spirituall The sacrament food set forth in the Sacrament, which a spiritual food. is receyued onelie by sayth, and not eaten nor swallowed vp with the teth. Further, they would come out with the decree in the chapter, *Legimus: ff. Quid enim, dist. 93.* thereby to proue,

That all Bishops haue like authoritie, Bishops like in in what place soeuer they bee, whether authoritie. at Rome, or at Canterburie: and by that meanes shoulde all the authoritie of the Pope become crimple and lame: which were a pitifull case. They would goe about to teache out of the Chapter *Vbinam. distinct. 96.* that they ought likewise to come into the Councells, and to haue their voyces in the Consistorie: euen as well as the annoynted Priestes: whiche might bring in a great confusion and disorder. They would mainteine by the decree of pope Gelasius, That the cuppe in the Sacrament, ought likewise to be ministred to y^e Lay

By this the lay people ought to receiue in both kinds.

Cap. compertimus de canil. dist. 2. Fra. Petrus cas. de crim. ca. sacrificium ca. dicta ca. magna pietas ca. facilius. ca. conuersionem a mus other de panis, sent. dist. 2.

people, according to the institution & ordinance of Christ: for y^e Gelat doth esteem them for terrible blasphemers of God & robbers of the church, which in that case do not follow the special commandment of Christ. They would with the decre in the chap. Placuit de consecra. dist. 4. bring free wil to the galloiwes. They would rid Auricular confession out of the way, and utterly confounde the defending of Priestes to marry, and quite abolish the forbering of flesh: yea, they would throw down fastens euen & Iacke a Lent, and bycake both their neckes.

Besides all this, they woulde plucke downe all Bishops and prelates, all Abbats, Monkes, and Chanons, from their riches, welthines and mery dayes: And would make of them poore beggers with Wokes: because it is ordained by special wordes in the Decrees, That spirituall persons shall not inioy any lands or possessions, And euen so woulde they dispossesse the holy father the Pope, of all his patrimoniall goods and heritage, whereof Saint Peter (by his testament) hath put him in plentiful and peaceable possession: & would leaue him nothing but this bare

deuice

Ca. Si quis docu-
erit, ca. Si quis
discernit. dist. 28.
Ca. Si quis
nuptias. dist. 30.
ca. Nicena. ca. Si
quis vituperat.
dist. 31. ca. Deli-
ctis ca. Quisquis.
ca. Quid dicte.
dist. 41. ca. Si
quis, carnem &
ca. Si quis prae-
ster dist. 30. ca.
cleric. cap. pastor.
ca. viduas. l. qu. 2
ca. gloria episco.
ca. concessio 12.
quest. 2. & cap.
duo sunt genera
ca. cleric. l. 3.
quest. 1.

deuise of prouerbe: Aurum & argentum non est mecum, That is to say, I haue neither golde nor silver by me. And so, where he is noīue a right God, they woulde in steade therof, make of him a pooze deuil, and then they woulde dīue all Priests and persons, Ponkes, Friers, & Pōnes into their Churches and Cloysters, euen as men woulde dīue a hearde of swine into theyr styres: and that by force of the decree, Cap. Clerici. causa. 14. quest. 4. and, cap. peruenit. dist. 86. and more suche like, whiche are witten in the 86. di-
 stinction.

And noīue note another thing, which is worst of all: they woulde maynteine that all Priestes Ponkes, and Chandōs with all the hellish, shorne, and greasie swarme, are execrable & shamelesse Heretikes: yea, accursed and false thēues: and that all Cardinals, Bishoppes and Popes, haue effectually and Ipso facto, forseyted all their offices, antozities, benefices, and prebendes, according to the decree, Si quis: dist. 69. cap. Nullus. cap. Baptisando. 1. cap. Quiequid cap. Placuit. and an innumerable company moe, too long to rehearse. So that herewithall shoul-

our deare mother y^e holy church of Rome
be cleane rooted out, and spoyled of al her
goodly treasures, riches, possessions, and
gouernmentes: and in the end should to-
terly loose her credite & countenance: &
being forced to play the bankrupt, should
be bryngen intoo an hospital, there too end
her sorrowful and miserable dayes.

Therefore let every man, which wil-
letted to be a good & faithfull member of the
holy Church, looke well about him, that
hee in no manner of wise, for any thing
may be, do extol the decrees so high, that
the holy Church of Rome should be sub-
iect vnto them: but let our holy mother
alwayes remaine unhindered, at liber-
tie and free, that she may freely, as too-
ching all Decrees, Canons, writings,
and ordinances, dispense, ordein, iudge,
dispose, order, & reserve: and in summe,
blynd the Diuell vpon a cushion: for she
neither may nor will be constrained in
any matter: considering that she is like
vnto these old fiores, which cannot be
taken in any trappe: She can leape ouer
all gates, and hedges, ouer all ditches &
quagmires, ouer all parks and pales, &
she hath no other order nor rule, but
what

he thinks god, euen her owne deuotion
her good intent. &c. And to conclude, that
which she perceyueth to tend most vnto
her pleasure and profite.

The vi. Chapter:

Wherein is concluded, out of that which is
afore saide, that the benefite and profite
of the Church of Rome, is the onely
rule and direction of all Scriptures, Dec
rees and Councels.

Hereby may wee boldly conclude
And out of that which is sayd before
make a most true and infallible gene
rall rule, That neyther the holy scripture of
the olde and newe Testaments, nor the wri
tings and doctrine of the olde Fathers, nor
Councels, nor Decrees, nor any other insti
tution or ordinance in the worlde, can bee
specially holden for the certayne rule of faith,
wherevnto the Church is bounde: nor yet
for the traditions and institutions of the ho
lie church; which all Catholike men are
bounde too beleue, vpon payne of dam
nation. But the estimation and benef
ite of the holie Church of Rome, is the
onely principall and most sure rule and di
rection whereby all Scripture, Councelles,
Ordinaunces, and Decrees, must bee
guided

The holie
Church of
Rome the very
knot of all wri
tings, decrees
and councels.

The Bee hive.

guided & gouerned. Yea, it is the very peice, the white and the but, whereat all good Catholike christen people must shoote all their arrowes, and lay their iust level. Wherefore, whensoever the holy scripture wil turne the turne of our deare mother the church of Rome, shee may accordingly vse it: wherein soeuer the Councels can doe any seruice, shee may commaunde them: and when the old fathers say any thing that can further her cause, shee may also it, and let the rest go.

Also, wherein soeuer the decrees may further her purpose, shee may haue them in reputation, & make them equal with Gods worde. But whensoever the scripture doth make against her, shee may find a glose, or an Allegory vpon it, and so cover the matter with a blew mantle. And when the old Fathers write any thing, which soundes agaynst her holines, shee may thruste them out of the doores, and send them packing. And wherein soeuer shee doth mislike of the Councelles, shee may aduittie & approue other councels against them, and so drine one thunder away with another. And whensoever the decrees tend any thing against the maintenance

enance of her honorable state, shee may boldly deface them, and set an earemark in them, which she calles Palea, that is to say, Chaffe or Strawe : or else shee may auance them with something, and adde vnto them a glose of Accursius, or Panormianus : or of Iohn Andreas, whiche will bring the matter in frame.

As for example : Whereas almighty God doth by his holy worde commande, That no man shal make any image or likeness : that is spoken only for the Ieiues. And as the Councell of Affrica (onely because of the ambition of the Popes of Rome, who would haue questions and suites to come before them, and there be determined) did ordeine, *b* That no man should transport any matter ouer Sea, by appellation, and such like. Ther vpon shall her *c* Gratianus grationly glose, excepting onely suche as shall appeale too Rome. And whereas Pope *d* Gelasius doth commande, that euery one (which will not shamefully separate the Sacrament of Christ) shal minister the supper of the Lord, vnder both kinds, to witte:

a This is so set forth in the councel of Nice in *actiōne 4.* and is likewise set out by *Eckius* in his *Mon.* *b* This so binding Handeth in the first book of the councels *Con. Affric. can. 92.* and the letters of the Popes which had procured to haue all ap- peales sent to Rome, are set out in the end

of the Councelles, *c.* Cap. *Plac. vi* *Pras. 2. 4. 6. d.* *Ca. Comperimus* *de can. dist. 2.* and the glose vpon the worde *aut integra.*

of bread and wine. That must be bruce
stood onely, vppon all Priests: & so likewise
vpon all other.

e. Euen so doth
the glosse answer
vpon the
demand in the
Cap. Constitutio-
nis, dist. 10.

whereas is said
that no decrees
are of valur,
which dissent
from the good
seede.

y. These By-
sertes doth the
glosse bring vpon
the decrees, That
every man shall
receiue the
Lords supper
incontinencie as
the consecrati-
on is done. cap.
praesentia de conse-
crations dist. 2.

And whereas they can find no good glasse
to couer the matter withall, then it is
sufficient to say e Non credo: I doe not be-
leeue it: of Hoc antiquum est, This is an-
cient, and happened in illo tempore in that
time, &c. In Summe, shee will vse the
matter handsomly, as shall make way
for her owne aduantage. Then you may
perceauce well ynough, that shee is like
the honnie Bee, which will sit vpon
very flowre: and fetch out of euery one
of them that which serues her turne, to
fill her hiue with pleasant and sweete ho-
mie: and whatsoeuer is not appliable
agreying to her purpose, that shee leaues
vntouched. Therefore the foundation of
the holy Church of Rome may very well
be called, A Bee hiue, hauing the property
of a tubbe, wherein all maner of pleasant
thinges are put.

The vii. Chapter:

Wherin is declared, that the church of Rome
can likewise helpe her selfe with the
opinions and doctrine of the old heretikes
in following the same, when it serues for
her purpose.

Polu

Nowe, so farre it is from our deare
mother the holy Churche, to bee a
rayde to spring ouer the pales of the ho-
ly Scripture, auncient Fathers, Coun-
cels, and Decrees: that oftentimes
shee will goe and solace her selfe in the
pleasaunt medowes and greene fieldes
of the old heretikes, which haue alwaies
byn extreme enimies and directly con-
trary to the holy Scripture and the fa-
thers: and of them doth shee borrowe
many goodly Jewelles, to furnishe
and beautify her Cabinet or Beehive
withall. For it is well known and e-
uident, that shee hath learned of the
Heretike Pelagius, That wee (not
withstanding the fall of Adam) doe
stil possesse a free will, and haue power
to iustify our selues, & to fulfil al y com-
mandments of God, if we our selues wil,
& that it is not the freely grace of God,
whereby we are iustified, as Paule doth
teach: but an helper only, after that we
of our selues haue prepared our selues
thervnto. Also, y Christ did by his death
merite for originall sinne onely: & that
for al other our daily sins, we our selues
must answere & make sufficient amends,

Or

The
holie churche
helpes her selfe
with the opini-
ons of hereti-
kes.

Heade August.
In the booke of
heresies, and
what he writes
against the
Pelagians
Eph. 2. 8.
1 bil. 2. 13.

Rem. 3. 24.

In the council
of Trene in the
7. self Can. 19,
and in the 14.
self Can. 8.

*Theodore. in the
4. Booke of the
heretikes.*

*Cap. omnes fideles
dist. 3. cap. 2. de
pomis. dist. and
in the 4. booke
of the Sent. in
the 14. dist.
cap. 1.*

*Theodore. in his
4. booke cont.
Harrt.*

Of the Messalians, or Euchites: and like
wise of the Pelagians, shee hath gathered,
that baptisme alone, doth not make vs
perfecte Christians: but is onely neces-
sary to washe away our originall sinne,
& to helpe vs out of our first shipwrecke.
But if we fall agayne, and so run in dan-
ger of a seconde shipwrecke, then must
we seeke for another plank to helpe vs
out of hazard. Shee hath likewise sucked
of the breasts of the Messalians, to mum-
ble out her Mattines, The seven Psalmes,
and the Pater Noster by number vpon
payre of beades, and with a burning
candle: pretending thereby too obtayne
great pardons and to do vnto God great
seruice. Also, whereas shee doth vse spi-
tle in baptizing after that the Diuell is
coniuured: that shee took of the Messalians,
who did teach, That men might drive
away the Diuell with spitting. Of the
Saturnialles, Ebeonites, Tatians, and Euche-
rites, shee hath learned, That the state of
Mariage is vncleane and spotted: & that
such as will please God, and bee cleane
purified, must wholly refrayne them-
selues from it. Also, that there is great
holinesse in absteyning fro eating of flesh,

and

and blessing of certeyne other other meats, although she hath set the things out vnder another colour; too the ende men might not knowe fro whence they come.

Besides this, she hath borrowed of the Mooraits many new fasting daies, which she hath commaunded and confirmed, to be obserued vpon payne of great punishment: and beside that, diuorcements. In

the Schoole of the Coloredians, she hath

learned to pray to the holy Virgine Mary, and to immolate or offer vp her oblations.

Of Marcus the Sorcerer and Witch, she hath learned to vse in her seruice, and sacrifices, certayne straunge wordes, in Hebrew, and other languages.

Of the Anthropomorphites, she learned to paynte GOD the Father in the forme of a man, with a gray bearded

Of the Gnostikes, and Carpocratians, to set vp images of Christ, and other Saintes, and to worship the same with censuring, & other manner of deuotions: vntill men will say (as Eusebius in the 7. booke of his Histories in the 18. Chapter doeth declare)

that this erecting of images did first spring from the Heathen. And last of all, she hath learned of Simon the Sorcerer

Apollonius in his booke against the Monicians. and Euseb. in his fifth booke Chapter 28.

Theodor. in the third booke.

Epiphani. in the seconde part of the third booke in the 1. Here.

Theodor. in the first booke.

Irenaeus in the 1. booke against heresies in the 24. Chapter.

Act. 8. 19.

father of al heretikes, to giue Bishops, & Benefices, Pasts, Pattins, & Sacraments for monie, & yet not to sell them. For it is but a simple bargaine, or contract, which the Lawyers call, *Do, & ideo*. I geue that thou maiest geue againe: Canst like to Simon, who would geue monie, to receiue the holy Ghost. So that it is very playne & apparant, that shee can helpe her selfe wel inough with the doctrines & opinions of heretikes: & sucke out of the, what shee thinks good, to carry into her Bee-hine. Yea, shee doth in many things agree with the Akeanon of Mahomet, and with the Turkes religion: as specially, in many pilgrimages, in praying vnto dead Saints, in the obseruing of fasting dayes, in diuers sorts & orders of rites, and particularly, in the doctrine of free will, & iustificatiō by works. Now whether they haue borrowed that of Mahomet, or he receiued it frō them, by reason he had a holy Donke, one Sergius, for an assistant and companion: I referre that to the iudgement of the Doctors of Loy. Thus much once by the way, that it is easie to be noted, that it is all one per dominum, and all diēt in one fatte: and that

that is like to a cunning Spinner, which
can make good thred of all sortes of flaxe.

The viii. Chapter:
Declaring that the Church of Rome hath
likewise borrowed many thinges of the
Iewes, which she doth yet feare & holde
as articles of the faith.

NOWE, as touching the Iewes, she
hath not forgotten to followe them
in sundrie wayes: and that is apparant y
nough, in that which our Master Genti-
anus hath declared in his worke. For he
will maintein, that the transubstantiati-
on of the bread into the very body of
Christ, & the changing or turning of the
substance of the wine into his very blood,
may be proued by the testimonies of the
Iewish Rabbines. And that is without
doubte: for one of their Rabbines named,
Rabbi Moses Hazardan, writing vpon the
136 Psalm, where the Prophet sayeth,
O Lorde thou givest all. As the their foode,
saith thus: This text doth fully and who-
ly agree with that which is sayde in the 34.
Psalm: Taste, and see howe plesant the
Lorde

The holy Ro-
mish church
borrowes many
thinges of the
Iewes.

Lord is, For the bread or meate which he giues to every man, is his flesh and what he tasteth, or with the eating, it is turned into flesh. Out of this hath a good Spokee a Catholike iurist concluded; that this Jewish Rabbie did wel vnderstand Trāsubstantiation: which he doth yet again confirme by another, named Rabbie Gahana, who uttereth merueilous & woonderfull speculations, vpon that Text of Moses, Were Iacob did promise too his Sonne Iuda, an vnspokeable and vmeasurable quantitie of wines and milke, by these wordes:

He shal bind his soales too the Vinecreepe, & his Asses to the noble Vine branches: he shal wash his cloathing in wine, and his mantle in the blood of grapes: his teeth are whiter than milke. For out of these wordes of Iacob, doth the foresaid Rabbie conclude That the Ass doth here signify Belshazzar, into whose body and blood the wine shal be changed. See now, is not this a strong and an invincible foundation, against which the gates of hell can not preuaile? For that agrees even as well together, as a fyete in Gentianus rose.

Besides this, are established out of these Rabbies

Petrus Galatin.
in his booke of
the Secrets of
the Catholike
truth, in the 6.
chayter of the
tenth booke.

Rabbines, the subtiles of helpe by them
declared, That the holy fathers are lo-
ged there against the conuining of *Melchior*
as, for that coulde the Rabbines finely
fish out of that, which is written in the
booke of Ecclesiastes: There are some
just, which are killed in their righteousness.
Doeth not this seme well for the pur-
pose.

This you shall
finde written in
one of their
bookes called
Midrash cohelet,
which is to say,
The explanati-
on of the Ecclesi-
astes, or senten-
ces of Solo-
mon.

Eccle. 7. 13.
b. In the booke
called *Calirase-*
pe, which is too
say, The expla-
ner of the hidde
or secret
things.

furthermore, out of the *Thalmood*
is moued, that *Adams* our first father
Christs mother, was forgiued without
original sinne, for one of their Rabbines
called *Rabbi Iudas*, *Simons* sonne, doeth so
speculate, saying, What the mother
whereof the mother of the *Messias* should
be generated, was forgiued before that *A-*
damsell, and so preserved from genera-
tion to generation, without polluting.
And this hath he teach out of the *Isaiah*,
wherein is written, O Lord, looke out the
plant which thy right hand hath planted. Is
not that merueilously well alledged, and
the mark hit right on the head. Clerely, it
may be as well bee compared with an
other doctrine of theirs where they say,
That *God* in the beginning did make a
whale, fishes, a male and a female, and
fearing

Reas. Marcell
in his Hebrew
Dialogue of
99. Mas.

fearing least their Spontes: bring forth a
monstrous generation; he kills the
one, and so layde him in pickle against
the coming of Messias: at which time
he will kill the other like wise; and then
shall the Jewes make a banquet thereof,
of, & have noble chere: for the one shall
fly: they shall eat fresh, & the other be
powdered. And I maruell, whether they
will not bid our deare mother the holie
Church of Rome to their banquet: But
in that they may well enough beare one
with another: It is enough for us to
know, that they have like wise establish-
ed the foundation of their beliefs & ver-
ities upon the Thicke soode of the Jewes
which is a interminable greate booke, written
in all their Caballes, that is to say, all the
doctrines & institutions of those Rabbines
all they; discourses & visions, all they; pro-
founde & bottomlesse speculations, and
strange fables, are heaped vpp together
like a dunghill. But now, say that we
shall not need to rehearse euery thing par-
ticularly, it is most true that the nation
& Caballa of the Jewes is the best ground,
& the truest wellspring of all the Ceremo-
nies of the holy church of Rome.

that

that is specially set forth & noted in the booke of Decrees, where it is written, That she hath borrowed her Ember dayes of the Iewes, whose order and manner (sayeth the text) is the original spring whereunto the holy church must stick fast. Cap. Ier. 76.

¶ **Pea** (I pray you) who is so grosse and dull of wit, that cannot conceaue of himselfe, that she hath had of the Iewes the very example or patterne whereby she hath made and counterfaieted so manie sayre and goodly ordinances, statutes & ceremonies: Whereby she hath wrought manly wrought al her sitken, gilte, and embordered copes, vestements, and mysters, euen as with a fine needle: & al the rich reliques, prouoking iewels, altars, candlestickes, candles, and torches: and to be short, al the goodly ornaments, which you may see in the church, were made by the example and patterne of them. And their Sancta Sanctorum, that is to say, The Holie of Holiest, or The most holie place vpon earth, which she hath put vpper at Rome, in a corner of a chappel, at S. Iohn de Laterane: wherof hath she gotten that, but only of the Iewes, in whose temple at

Read Matthew
in his Hebrew
Dialogue of
S. Iust.

fearing least the *gentiles* should with a
monstrous generation, he killed the
one, and to layde him in pickle against
the coming of *Belshazzar*: at which time
he will kill the other like wife; and then
shall this *Yewes* make a banquet thereof
of, & have noble chere: for *he* was *valiant*
in the *hal* out of *fre*, the other was
powdered. And I maruell, whether they
will not be our *deare* mother the *holie*
Church of *Rome* to their banquet: but
in that they may well enough beare one
with another: so it is true, as we know,
that they have like will to establish
the foundation of their *beliefs*, &
ground upon the *Thalmood* of the *Yewes*:
which is a infernallous greafe booke, written
in all their *Caballes*, that is to say, in the
doctrines & institutions of those *Rabbies*
all they, *doctrines* & *visions*, all they, *pro*
founde & bottomlesse speculations, and
strange fables, are heaped vpp together
like a dunghill. But now, say that we
shal not need to rehearse any thing par-
ticularly, it is most true that the *rition*
& *Caballa* of the *Yewes* is the best ground,
& the truest wellspring of all the *Ceremo*
nies of the *holie* church of *Rome*, that

that is specially set forth & noted in the booke of Decrees, where it is written, That she hath borrowed her Ember dayes of the Iewes, whose order and manner (sayeth the text) is the original spring whereuntoo the holy church must sticke fast.

Pea (I pray you) who is so grosse and dull of wit, that cannot conceaue of himselfe, that she hath had of the Iewes the very example or patterne whereby she hath made and cointersaited so manie saye and goodly ordinances, statutes & ceremonies: Whereby she hath wrought manly wrought al her sithen, gilte, and embordered copes, vestements, and mysters, euen as with a fine needle: & al the rich relikes, prouoking iewels, altars, candlestickes, candles, and torches: and to be shourt, al the goodly ornaments, which you may see in the church, were made by the example and patterne of them. And their Sancta Sanctoru, that is to say, The Holie of Holiest, or The most holie place vpon earth, which she hath had byp at Rome, in a corner of a chappel, at S. Iohn de Laterane: wherof hath she gotten that, but only of the Iewes, in whose temple at

Hierusalem, the innermost & most secret place where God did sometimes appeare, called in their language, Roodex, radakim that is to say, The holie of holiest: For in place of that, they had there the Ark of the promises, with the couering, called the Mercie seate, or Propiciatorium: wherein was kept a vial with Manna, and the flourishing rod of Moses: which things our deare mother the holy Church of Rome can not come by: and therefore hath she set vp another Chesse, with reliques in it, wherein she both keepe very gingerly and deuoutly, the foreskinne of Circumcision of our Lord Iesus Christ, with his slippers, and his nauell skinn, as plainly appereth by the verses, which stand written before the same place, as are these vnder written:

*Circumcisa caro Christi, sandalia clara
Ac umbilici, viget hic praeclara chara.*

That is to say;

The foreskinne of Christ,

And his slippers likewise,

With the skinn of his nauell,

In this coffine lies.

Now after all this, haue we not bene
reioyced

of the Jewes euen our holy Fa-
 ther the Pope, and all our Bishops and
 Deacons: yea, all our Temples, Church-
 es, offerings, and sacrifices: yea may
 we haue we? or else all the holy Fathers
 and Popes haue falsly lped in their
 hartes, which haue scraped together the
 bones of the decrees: yea, and then must
 Durandus, & what doe I speake of Duran-
 dus? yea, I say, all our stoute Catholike
 doctors haue dallied with vs: whereas
 they giue vs to vnderstand, that they haue
 borrowed all that of the Jewes. But
 what is this to the purpose? Truly we
 haue learned in their Pharisees seate &
 Synagogue, That such must be hangd
 which breake the Emperors place: &
 wil rather depend vpon Iesus Christ, than
 vpon the ordinance of the Church. Haue
 not the doctors of Louen lecherous: how
 rowed of them the name of Rabbioneni,
 or Rabbini, that is to say, Magistri nostri,
 which soundeth in our mother tongue,
 as much as Our masters: provided al-
 wayes, that men may not say Nostri ma-
 gistri, for that were heresie, but we pro-
 nounce it after the Jewish phrase, setting
 Nostri after Magistri, as if we should say,
 Our Masters

Read our and
 peruse the de-
 crees through-
 ly in the 1. dist.
 de consecrat. and
 specially the 2.
 chap. Item the
 dist. 21. 22. 27.
 throughly, and
 may perceive.
 Item peruse
 throughly the
 booke of Du-
 randus, and spe-
 cially where he
 speaks of sa-
 crifices and
 altars.

Teaching this
 booke upon the
 scripture.
 Iben. 12. 12.
 Math. 23. 7.

Masters out, and not Our Masters, Item
 that men must set them at y^e upper end
 of the table: & the killing of Prophets &
 Martyrs, & then make them gaye tim-
 bes: for therfore it is that they maintaine
 the shynesse of the Martyrs in such wis-
 ship, in witness (as Christ himselfe said)
 that they are their children which haue
 murdered the Prophets of God, and
 the martyrs o^r witnesses of Christ Je-
 sus, and wil followe the steppes of their
 forefathers: but I neede not to rehearse
 all things particularly, considering that
 the holie Church hath set forth a general
 rule hercof in the booke of decrees. for in
 the same text, where it is sayde, That
 they haue learned of the Jewes to con-
 nouer their altars, and to trimme them
 with many proper things, is argumen-
 ted and reasoned thus: Seeing that the
 Jewes, which did but serue in a shadowe and
 darke figure, did notwithstanding all those
 things: howe much more ought we being by
 dutie bound to doe the like: so whome the
 verie truth is manifestly reuealed: Whether
 men may plainly perceiue, that it is
 lawfull for the holie Church: yea, and that
 of dutie she ought to doe all things.
 whatsoeuer the Jewes haue done here

Cap. consecrat. 3.
 qualiter ergo de
 consecrat. 1.

fore. So that it is no marvell, that she
 hath of her selfe set up so many moine de-
 monies, and sacrifices, and brought in
 many patrons & Baalim, builded al-
 lars, and created chappels in al high pla-
 ces and cities: and that she doth daily
 kill the Prophetes, and doeth crucifie
 Christ again in his members: for seeing
 the Jewes did so, she is much more bound
 to do it. And upon this point is the best
 allegorie that we have plain and cleere,
 saying thus: Heaby is appeareth, that man
 may bringe in good argument and instruc-
 tions upon the examples of the Infidels.
 Whilsh both serve our purpose verie
 wel, to the setting forth of this our pur-
 pose, considering that hereby is appa-
 rant, that matter which we have in hand,
 to wit, that our mother & holy Church,
 be not subiect with any Bible, or word of
 God, and muche lesse to any Councils
 or popes decrees: but may distinguish
 grounde with all kinde of wyse, & may
 make her Bible fine latte.

The ix. Chapter.
 Declaring that the holie Church of Rome
 hath gathered many things of the do-
 ctrine & examples of the Heathen, which
 she hath turned to her owne profite.

all good and
 goodly things
 which she
 hath, from
 many of the
 heathen as a
 Captaine, a de-
 fender, a ma-
 ster, or such
 like: and there-
 fore they did
 name dead per-
 sons and other
 creatures which
 the people did
 chuse to be
 their patrons
 or protectors,
 and protectors,
 Baalim.

The holy Ro-
mish Church
both followe
many: *Examples*
of the heathen.

1. The Church of Rome
2. The Church of Alexandria
3. The Church of Antioch
4. The Church of Constantinople
5. The Church of Jerusalem
6. The Church of the East
7. The Church of the Armenians
8. The Church of the Ethiopians
9. The Church of the Maronites
10. The Church of the Nestorians
11. The Church of the Jacobites
12. The Church of the Coptic
13. The Church of the Syrian
14. The Church of the Chaldean
15. The Church of the Persian
16. The Church of the Indian
17. The Church of the Chinese
18. The Church of the Japanese
19. The Church of the Korean
20. The Church of the Siam
21. The Church of the Annam
22. The Church of the Laos
23. The Church of the Cambodia
24. The Church of the Vietnam
25. The Church of the Thailand
26. The Church of the Laos
27. The Church of the Cambodia
28. The Church of the Vietnam
29. The Church of the Thailand
30. The Church of the Laos

In which
place of all
heavenly goods.

Yea, here it is plainlie to be seen
that she doth not helpe her selfe in
the Ietnes anely but likewise in al sorts
of false doctrine, religion, & examples. So
that it is evident, that she hath followed
the steppes and Religion of the godless
Infidels, as well Romanes as other
heresies. The same might serve to
turne her out of the rounde Temple of
Rome, which is called to Honor of Saint
was in those dayes by the Heathen de-
voted to all the Gods, and to that was
named by a Greeke word. Pagan
thereof hath she made: (following the
saide Heathen) a Temple for our Lord
and all the Saints.

But it were meete to stand upon
one example, thereby to prove a matter
whereof all the booke, and the whole
Theologie of the Catholike men is full
even to the toppes. For the same reason
tion it selfe of their doctrine and discipline
is machyned deeply grounded and built
upon the doctrine of Aristotle, than upon
any, either Prophete or Apostle: by this
same token, that at this present, a Do-
ctors house, or the Caputium of a Theolo-
gian or Divine at Louen is called Ari-

of the breach of Codpiece, & more
 over, & most part of al our Scotistes, Tho-
 mistes, Albertistes, Occamistes, Realistes, No-
 minalistes, and other Doctors, are sprung
 up, of Aristotle, of Plato, of Porphyrius,
 Averroes, Abeupace, and such other like
 Saintes, euen as out of their headspring
 and principall well.

In so much also, that the Doctors &
 Theologians of Colen haue very wittily
 concluded, That Aristotle hath bene *Præ-*
sent for Deity mirabilibus, sicut Iuannes Bap-
tista in diuinis: that is to saye, Aristotle
 was the forerunner of God in al things
 natural, as John Baptist was in things
 diuine and supernatural. And for this
 cause, amongst other, hath the holy Church
 condemned Martin Luther, for that the do-
 ctrine of Aristotle (which is the verie mo-
 ther of the diuinitie of the Louanistes, Sor-
 bonistes, & Colenars) was by him rejected,
 and nothing set by. After this both the
 worthy Bishop Durandus testifie, That
 the holy church did learne of Nabuchodon-
 zar, to hallowe their churches; and strate,
 euen like as he caused his golden image to be
 halowed and consecrated; which he would
 haue all people and nations to pray vnto.

This word is
 recorded of
 Lurenburgh
 witten in the
 booke called
Catalogus Hæ-
reticorum.

Durandus in the
 booke called
Rationale diu-
inæ officiorum in
 the first booke
 in the Rubrike
De Ordinibus
Eccle.

So that it ought not to seeme strange
to any man, that y^e Church (according to
his example) doeth likewise cause pictures
to be burnt, which wil not please
her images: considering that he caused
the three young men of the Babylonish
charch, Sadrach, & Abednago, to be thrust
en into the hoate burning: & yet, because
they denied to praye unto his consecrated
golde image: But what neede I to trouble
my self with these matters: My
children knowe wel enough, that many
of the ceremonies of y^e Church of
Rome, are gathered out of y^e ordinances
& religion of Numa Pompilius king of Rome.

You may read
this in the booke
of Decretes cap.
Clericos. ff. p^{re}sent.
dist. 21.

In the 4. booke
of the Senten.

Petri Lombardi
in cap. 10.

Numa Pompi-
lius.

In the 7. booke
of the Chy. &
annual printed
at Ingolstadt,
an. 14. cap. 2.
dist. 21.

For the decretes, and the booke of Sen-
tences do very cunningly set forth, that
from thence they procede: & that, in the
dayes, men call the Pope in Latin. Pon-
tiff, because Numa Pompilius caused his
high Priestes to be named. For then
like wise the generatiō of Priestes hath
issue. For as Numa Pompilius had his Sa-
mines, Archsamines, & Protosamines ap-
pointed: so now hath y^e holy church her
Sacerdotes, her Priestes, her Archpresby-
ters, her high Priestes: & her Proconosars:
as by plaine wordes is to be seen in the
booke

booke of decrees. So y Eberardus Bishop
of Salizburgh, about 200. yeres ago, at a
general assemblie (called a Rixx day) did
berie wel & rightly, in naming the Prie-
stes of Rome, Flamines Babyloniz, that is,
Babylonish Priestes. And hath not the holy
Church ordeined the benefire of Petes ad
Vincula, so; a holy day, wherem at y same
time the Weathen made benefires to the
honour of Augustus? And likewise y other
Peters day, commonly called Saint Pe-
ters Seate: is not that come in place of a
nother benefire daye, which the Weathen
did obserue at the same time? And Can-
demasse (I pray you) what is that els,
but a kind of Candelmasse which y Wen-
then did vse, wherem they, euen at the
same time of the yeare, vled fire with
burning of toyes and candles, in the
worship of Ceres, Proserpina, and Hora?
And of ir home haue they learned (I pray
you) that euerie man must serue God,
according to the vsage of his owne coun-
trie, and as his fathers haue done before
him: but only of Pythagoras, and of Pla-
to? A thing directly contrarie to the
commaundement of God, who saith
by the mouth of his Prophete Ezechiel

You

*Ferrus de metall.
lib. 7. cap. 3.*

*Durand. ratio di-
uino. off. lib. 7.*

*Rubr. de festo S.
Petri.*

*Ioannis de Po-
ragine in bistor.*

*Lombardi, cap.
105. Super. 2. 2.*

Ioan. fall. 2.

*Durand. ratio di-
uino. off. lib. 7.*

*Rubr. de cathed.
Ferrus de metallo.*

lib. 3. ca. 140.

*Cap. 2. 2. fall.
414. 2.*

*Pythagoras in
the first verse*

*of his golden
verses, or aureas*

*Plato in his
booke called Ti-*

*meus, whom
manie as well*

Greekes as La-

*tines haue here
in followed.*

Exod. 20. 18.
29.

2. George.

Chrysostomus.

You shall not line after the commandement
of your fathers, neither obserue their sta-
tures, neither pollute your selues with their
idols: for I am the Lorde your God. You shal
line after my commandements, and you shal
obserue my statutes, and followe them.
Where haue they fished out the Eagle
of Saint Margarete, but only out of the
fable of Andromeda, or Heciona, y daughter
of Laomedon? And what is their
George, but a dunbe or mumming Pe-
leus, or an Hercules on horseback: And for
Christopher is a neine Polyphemus or
Nessus. And her seven Sleepers, are not
they of the kindred of Endymion? After
this, what doth this meane, that they
haue so specially commanded, That all
their altars shoulde be set toward the
East, but that they will directly heretofore
followe y example of the Heathen, who
in honour of the Sunne, whom they cal-
led Apollo, did in all their prayers and
offerings turne them selues towarde the
East: Considering especially, that God
had for the same cause forbidde y Jewes
to be like vnto the Heathen in that point,
as to turne their faces towards y East.
But the holy Church (as touching this
matter)

matter) was much wiser than God: for she wil heereby giue to vnderstand, that Chzist is risen o: spzong from the high-est: and that after y doctrine of Aristotle & other philosophers, y Cast is on y right side of heauen, whereas Chziste at the day of iudgement, will place his electe. Is not this a deepe speculation? Who would euer haue thought, that such doltish Asses, could haue found out suche a great and profounde secret, which God hymselfe did neuer thinke on?

This doth Cuius do de monte Rom-berii, write in his booke called Embarid, sacer-dotum, that is to say, The maruell of Priests in titulo de Sacramentis Embarid,

The x. Chapter:

Which concludeth, that the church of Rome hath gathered al these beforesnamed peeces together, and takē out of them, what she hath thought good, which are called [Traditiones Romanæ Ecclesiæ]: that is to say, The traditōs of the church of Rome, and the fundation of our beliese.

But if I shoulde nowe bring in all things particularly, to proue, howe that our deare mother hath (very finely & subtilly) brought in & mingled the philosophy and Poetrie of the Ethnickes, with her religion, and Gods service: I shoulde haue trooke enough for seuen

Traditions of the holy church.

peeres. Therefore this is sufficient for
us, that by this it may be wel perceiued
that she hath gathered her holines and
ceremonies, as well out of the Heathen
authours, as of the Iewes, and olde He-
retikes, and brewed the same altoget-
her so cunningly, that it is a wonder-
full pleasant cup of drinke, to swallow
downe without any chewing. So that
now we may stoutly conclude vpon the
former question, what that is for a beast
which men call, *Traditiones Ecclesie*, The
traditions of the Church of Rome. Seeing
we now well perceiue, that her founda-
tion and grounde standes not vpon the
writings of the Prophets and Apostles.
(like as Paule woulde in his tyme haue
maintained:) much lesse then vpon the
Councils, Fathers, and Decrees: but
it is partly founded vpon the scriptures,
being first well glosed and sophistically
handled: partly out of the chiefest wri-
tings of the olde Fathers: partly out
of the summe of the Councils and de-
crees: partly out of the fine flower of olde
Heretikes: partly out of the Caballs of
the Iewes Rabbines: and lastly, out of
the Theologie of Numa Pompilius, the
Philos

Philosophy of Aristotle, and out of the examples of the Heathen.

Al gathered together on a heap and baked in a cake, are called *Traditiones sanctæ Romanæ Ecclesiæ*, The traditions or commandments of the holy Church of Rome, which upon paine of damnation of the soule, and the body to be burnt in fire, must of necessitie bee believed of all men, & holden in as great reputation, as the worde of God it selfe, which is written in the holy Scriptures.

Therefore it is, that the booke of the holy Catholike subiects of the Church, as Eckius, Piggius, Hofius, Bunderius, Alostus, Ruardus Tappard, Ioannes Latomus, Ioannes a Louanio, Franciscus Sonnius, Guilhelmus Blindzius, Iodocus Rauestein a Tilso, and other more, are finely set forth & brauely decked with feathers of colours after the Indian fashion, and trimmed vp with al costly stuffe, even like Saint James with his shelles: and sometime they fetch a witnes or authoritie out of the scripture by the neck, sometime out of the fathers: then a counsell out of a counciler, & a decree of some Pope or Bishop: sometimes they bring out an example from the

This was then thus concluded at the last council of Trent, in the 3. session, whereas the determination of the Church was made equall with the Scripture.

The Indians have in one part of the countrie a manner of garment made of the feathers of Doppingaies of all colours, & the more fantastical & changeable that their garment is, the more it is esteemed,

Jewes, and an Allegory, or some tricke
out of the Thalmood: and now and then
a Syllogisme out of Aristotle or Porphiri-
us, or else a verse out of Virgil, or Ovid, &
such other like, skipping & leaping like
Monkies, from one place to another, and
so helpe themselves with hands & feet,
and with all the limmes of theyr body.
Provided alwayes, that they hang still
as fast on theyr principall fundation, as
a thiefe on the gallowes: to wit, That
the holy Church cannot erre, nor by any
meanes go out of the right way. For as
long as they hold that end fast, they can
never lose the threde. And it is but fol-
ly to talke: the Heretikes must needs
be taken in the trap: for if by chaunce
they scape out at one hole, they are by &
by caught in another. After this, they
bryewe you a noble and pleasant drinke,
iumbling the olde fathers and the new,
together, the true with the false. And if
they can once catche an Augustine, or an
Ambrose, by the neck, then will they af-
ter that bring in a trim tope, of the fine
letters of Clemens, and Anacletus, which
a drunken Monk, and unlearned buffel,
did babble out somewhere on a Sainte
Martinus

Spartins euen, and mingle therewithall
 the godly fables of one Dionysius, whom
 they call Areopagita, which one of the se-
 uen sleepers haue founde (I wote not
 where) behinde a banke: then also come
 they lustily forth with a Thomas de A-
 quino, or a Scotus, and ioyne with him a
 Bricot or a Holcot, or a Peter de Broda, to
 keepe him company. And lastly, for a
 saluice, they bring in vpon that they? Le-
 gendum Aureum, and they? Dormi secure,
 and so make thereof a Compost, or, as it
 is called at Londen, a Brodium, such as the
 Heretikes must needs burst, if they tast
 but one sponesful of it. And this is the in-
 uincible Panoplia or Stratagemma, that is,
 The defensible furniture and fighting wea-
 pons of warre, which the right honorable
 Bishop Gulielmus Blindsinus bleth. This
 is the *Verbum non scriptum*, the ynwriten
 worde or veritie, which al Catholike wri-
 ters doe alwayes stande vpon: this is
Consuetudo sancte Romana Ecclesia, that
 is to say, The vsage and olde custome of the
 holy Church of Rome, wheron they boast
 themselves a great deale more, then as
 my Towne death of their priuiledges.
 This is *Traditiones Patrum*, The traditi-

ons of the Fathers, of which the children doe boldly boast and bragge: In summe this is the grounde and foundation of the hellishe Catholike Romish beliefe, whereupon our dearely beloned mother the holy Church doeth stand so fast, as it wyl be very hard for al the Diuelles of Hell to blow her off with all theyr blowes,

The xi. Chapter:

Which teacheth, how that vpon this foundation, Heretikes must bee examined And what questions are to bee proposed vnto them in the Inquisition.

The examina-
tion of here-
tikes.

Therfore the order and maner to dispute with heretikes now aduaies, is no more to bring in many Scriptures or Councils against the, for therein woulde they be too ready and ripe reasoners: but we must onely lay before them the good intents, ordinances, and statutes of the holy Church. And it is sufficient to prove that, by any one of þe argumentes before specified: for whensoeuer men can alledge only one, whether it be out of the Fathers, Councils, Decrees, or out of

Aristo.

Aristode, or Virgil, then it is cocke on our
side, and the battel is wonne. But nowe
contrariwise, whēsoever the Heretikes
goe about to ouerthrowe any article of
the beliefe by the holy Church brought
in & established, it is not therfore suffici-
ent, that they proue it to be contrary to
the Scripture: for that is but one wit-
nesse. And it is a common prouerbe:
Vnus testis, nullus testis, One witnesse
no witnesse: but they must proue it
to bee directly against al these befoze re-
hearsed, or else they remaine in the sack:
and by this meanes shal wee (without
doubt) get the victorie and vpper hande
ouer all our enemies. For by this
foundation are al the Lutherans, and
Huguenotes, condemned, banished and
accursed. Upon this grounde they are
deliuered ouer into the hands of tempo-
ral officers, as ranke Heretikes. Upon
this foundation are they at the last piti-
fully murdered & burnt. And wherfore?
For this is the very sote wherby men
do condēne for Heretikes, al such as doe
not beleene al, whatsoeuer þe holy church
beleueth. It skils not out of what ground
they haue fetcht this: whether out of S.

Francis Vineyarde, or out of the golden Legend, and liues of the ancient fathers, or out of the decrees and Decretalles: that is all one, so that it tend to the benefite and Establishmente of the holy Church of Rome. For as it is before declared, that is onely the foundation of the holy Catholike and Romishe Christian faith. Therefore whatsoeuer dependeth therevpon, must of necessitie be esteemed, received, and taken for a speciall article of our beleefe: and whosoever wil not accept it, they are damned without mercy: yea, although they had both Paul and Peter ten times for theyr advocats: and ten dozen of Bibles on their side wil not serue: for they shal neuer be demanded, whether they do beleue the Scripture & the Bible: or whether they hold y^e writing of Paule for the word of God: or whether they doe not acknowledge themselves to be poore, miserable, lost, and cōdemned creatures, by the fall of Adam, and the children of wrath and damnation: And that God of his mere mercy and pitie (without any desertes) hath loosed and redeemed them: For all this is but bragging, it shall not be demanded

maided of the, whether they do not stedfastly beleue, that they only (through the onely oblation of the body and blood of Iesus Christ, once offered vpon the crosse) are iustified before the face and iudgement seate of God? For that is of no importance. And much lesse shal it be demaunded of them, whether in time of their neede, they doe cal onely vpon the only liuing God, through the mediation and intercession of our onely mediator and intercessour Iesus Christ? For that is altogither Lutherall. What shal be demaunded of them then?

First, and before al, whether they doe not beleue that the holy Churche of Rome, is the Lady and Quene ouer al churches, and that the Pope of Rome is the head of the same? And whether they do not beleue al, whatsoeuer this church beleueth? After that, if they doe not beleue in the holy Masse, in purgatory, in the miracles of men saints, and women saints? Also, what they doe thinke of the holy Reliques? As for example. If they doe not beleue in the foreskinne of our Lord Iesus, which is at Antwerpe? in a seconde, which is at Rome: in a thirde,

Holy men shall examine heretikes.

which is at Berancon: in a fourth, which an Angel brought once from Hierusalem, into the towne of Aken: & lastly, in one which is sene and worshipped in an Abbey at Poytears in France?

Item, whether they do not believe in the Cribbe which is at Rome in our Ladies Church, and in our Loydes Shooes, which are likewise at Rome, in the holy place called *Sancta Sanctorum*?

Item, in the Dice wherewith they do play vpon his coate, whereof some are at Triers, and some at Saint Sauours in Spaine? In the Sponge wherewith they gaue him vinegre to drinke, which is at Rome at S. Iohns de Laterane? And in the tayle of the Ass, wher on he rode, which is set forth with greate deuotion at the towne of Genouen in Italie, &c? What account they make of the three Kings which lie at Colen: and yet are likewise at Milane in Italy: of S. Iohns head, which is to be sene at Ghent: notwithstanding that they of Amiens contende, that they haue it?

Item, what they esteeme of Iosephs breeches which are at Aken, with our Ladies smocke? And further, what they thinke

Thinke of our deare Ladies needles, her
sowing thred, & her workbasket, which
lie in her siluer chist at Hale, where
many goodly miracles haue bin shewed:
& of her girdle, which is there like wyse:
by vertue whereof so many womē haue
conceined with childe: and of her milke
which is so plentiful in many places, &
Isuen of the beste kine in Hollande are
not able too giue so much milke in ten
yeres. Of the holy blood at Bridges, of the
holy sacrament, of miracles at Bruxels,
at Saint Goels church, which is a pretty
litle round thing made of very bone of
yuozy: & yet our deare mother beleues,
that it is very flesh and blood: After this
shalbe demanded of them, what they do
beleue, of all the glozious Saintes, As
Saint Lieuen, Saint Gommer, Saint Rom-
bolt, Saint Goele, Saint Iob of Wesemale, S.
Ioyce in Flanders, where men get chil-
dren, and moe such other like saints and
Patrons of the holy church: which haue
wrought so many miracles, as in very
deede no man can tel. And if they do not
belene al this, then the matter is cleare,
& they beare the whole burden on their
backes. And wherof? Because
they

they do not beleue al that y^e holy church
 doth beleue, and therfore they can be no
 good ch^risten men. Therefore is Maister
 Gentianus, worthy to bee shined in gold,
 and set vpon an altar, seeing that he hath
 with few words so substantially taught
 the very right way to b^ridle & bring vnder
 these heretikes, and to put them all
 in a cloakebagge: specially those which
 do not beleue whatsoener the Church
 beleues: al such are vbeleuuing & dam-
 ned Heretikes.

The xii. Chapter:

Wherein is declared, that the Lutherans
 are with this foundation so valiantly as-
 sailed on al sides, that it is not possible for
 them to escape any way: and what is the
 last argument to be objected against them
 is declared and proued by the example of
 Transubstantiation.

What maruel is it then, that a
 simple young man, whome he
 calleth Brother Ligier, durst not dispute
 against Maister Gentianus? For who dare
 be so bold as to looke such a stout Coliah
 in the face? I let alone speaking to him
 no, and I would not counsel the Hug-
 uenotes

güenotes to take vpon them so to do.

For whereas they thinke perhaps, with a sling to hit this Giant in the forehead with the corner Stone of gods word, and to sel him down to the ground: yet must they know, that al the matter is not ended there. For in place of one, there will starte vp by and by, an innumerable company of stout and valiant Champions, which wil assault them on al sides. For besides al the holy fathers, the Popes of Rome, besides al the noble and right honourable Cardinals, al foreheaded bishops, al satte Abbats, and proude prating Prelates, there wil yet come (as Gentianus here doth bragge) a greate company of men Saintes, & women saints, glorious Martyrs, comly Confessours, and excellent Doctors of the Church, which the Pope him selfe hath canonised, and bestowed places vppon them in Heauen. These surely (in consideration of the benefits they haue receined at his handes) wil (for the mainteining of his doctrine) hazarde both cappe and colwe. Then further, there wil come such a companie of godly miracles, which surely are so perfectly and also vntreponably regi-

**Sortes curris*, is
as much to say,
Argumentes: &
wordes called
also, for that *Pe-
trus Hispanus* &
other writers
of the *Louens*
Sophistry doo
for the most
part vse those
eraples in their
Dialectica, and
are alway busie
therewith.
Sortes curris in
these are al so
new names
which the di-
uines alway vse
in their subtil
disputations, to
the end no man
shal understāde
them, but their
owne schollers.
This is an ar-
gument of pro-
phetie of sag-
gows.

registered in the golden Legend, that the
Heretikes must needs be packing away,
if they wil doo wisely, and followe good
counsel. For if it were so, that this could
not yet helpe, then shoulde come in the
Doctours of Louen with their great cap-
pintankes, and Doctours hattes, with
their Aristotles bryach on their heads, and
his Liripipium about their neckes, and
they will bring in all their Syllogismes,
their **Sortes curris*, their Quidditates, Re-
lirates, Formalitates, Eoccitates, Identitates,
Secundas intentiones, Instantias, and many
more of like learning, which they will
quickly shoote vp in the aire, in such sort
that the multitude of their arrowes wil
darken the Sunne: And at the last, they
wil plucke out of their quiner, a strong
and a swifte bolt of argument, which
the schoolemen cal a *Argumentum à faci-
culis*, that neither Bible nor Testament,
neither Peter nor Paule, shal be able to
helpe the pooze heretikes: & so they must
altogether daunse into the fire, and be
burnt too ashes. This is most true & ap-
parant, and needs no proose or witnesse,
Notwithstanding, seeing that Gentia-
nus himselfe, to shewe his stoutnesse and
noblesse

noble courage, doth alledge and bring forth a certaine example, as it were for an attempt of skirmish: therefore wil I take the same vpon mee, and explaine it further: to the end, that euery man may see, with what strong weapons our deare mother with al her souldiers, horsemen and footemen, is furnished. And thus saith Maister Gentianus here, That the Lutherans and Huguenotes can in no wyse bee reputed and taken for right beleeuers, so long as they doo not beleue, that the bread and the wyne in the blessed sacrament of the Altar (as soone as euer the fine words are spoken ouer them) are no more bread and wyne, but by and by become the very perfect body and blood of Iesus Christe, as long, and as broade as it was hanging vpon the crosse.

Howe then, who dares once kicke or winche against this? Or howe can these heretikes wrestle against this? wheras, to begin withal, generally the holy Catholike, Apostolical, Papistical. Romish Church, with her Pontificall scate and crowne, with al her Cardinals hattes, Bishops myters, Abbats stanes, priests crotones, Ponkes cotles, and Doctors hodes,

Thom. de Aquina,
in the 1. parte
Summar.

Item, in the 4.
booke of the
Senten. and in
the Extranege.
in titulo de conf.
missar. all tho-
rough. And ca.
Ego Bereng.
through the c.
dist. 2. in the
Clementines,
de reliq. & vene-
ratione Sanctor.
& by all Carha-
like doctors.

*Ioannes Scotus
in the 4. booke
of sentences.*

*The sacrament
of miracles at
Bruxels.*

At Padua.

hoodes, doe not onely beloue so, but like
wise do specially commande, and wille
haue it indeed: that al other persons shal
so likewise beloue, and that vpon paine
of deadly sinne? Well then, it is a scales
cloth: there is no more to say to the mas-
ter: For Ioannes Scotus hath himselfe saide
absolutely, That if those five words should
bee spoken in a market place, or in a Baker
house, where much bread were: or in a seller,
where much wyne were: the saide bread
woulde by and by bee turned into fleshe, and
the wyne into blood. Yea, this hath bene
proued by many wonderful tokens, as
you may see, and heare at Bruxels, in S.
Goels Church, where the Iewes stande
painted, which did strike the holy Sa-
crament there throughe with daggers, &
the red blood came running out. For
you may yet see red spottes painted vpon
it. And at Padua in Italie in Saint An-
thonies Church, standes grauen vpon an
altar, Saint Anthonie of Padua, going a-
longe st the stræte with the sacrament:
and some Iewes that were there did
mock it, and would not knéele downe, &
by and by there came an Ass alongest
the stræte, which seeing that it was be-
ry fleshy

re fleshe and blood, did sal very deuoutly
 vpon his knees, and did open his mouth
 so wyde, that Saint Anthonie of Padua did
 esteeme the same for such a great mira-
 cle, as doth wholly confound these Here-
 tikes with hyde & hayre thrust in their
 thyrotes: as is in his Legende set forth
 moze at large. Was not that a goodly
 and wonderful miracle? What wil
 these Heretikes say to this, when that
 Altes do beleue it, and yet they esteeme
 it not? Wee read likewyse of Saint Gre-
 gorie: how hee being busie at Masse, and
 hauing spoken the fine wordes, the holy
 sacrament was suddenly (through his
 prayer) conuerted & turned into a fleshy
 and visibie finger: and that for a good
 Gentlewoman's sake, which coulde not
 wel beleue that it was fleshy. Likewyse,
 it is wrytten, that there was a good and
 deuout woman, which had heard in se-
 cret of her Curate the fine wordes, & be-
 ing with her Colley kneading of doate,
 to make bread, she rehearsed by chance
 to her Colley the secretes of the Masse,
 which she had learned of the Priest: and
 suddenly al the doate was turned into
 fleshy: and the water, wherwith she had
 wrought

This doth Tho-
 mas de Aquinas
 set forth: & the
 Legend of Gre-
 gory, and Vin-
 centius Lirin-
 us, and al othere
 Catholike wri-
 ters.

A miracle of
 the fine wordes.

This he writes
in his booke.
called the de-
scription of I-
talie in the 184
leafe, the copie
whereof was
printed Anno
1550 and the
same booke
is printed-
ged by the
Doye of Rome.

inrought the doaw, into very blond: in
so much that the pooze women were
maruelously affraide, and were so blow-
die as though they had lien ten yeares
in the butchers slaughter house. It is
verie true, that it will not frame so wel
with beggers, who hauing understood
this matter, would gladly haue played
the like part to the intent to haue made
of the crustes of bread which they had
begged, with the saying of these two
woordes, a good flesh hotchpotch or gal-
lemawfrie: but it woulde not sadge, be-
cause they had not y good intent, which
the Priestes haue, when they say masse:
which intent, the Curate had surely put
into that good Gossep secretly, in shau-
ing her. Now is it not plainly written
in the booke of that holy Monke Leander
Alberte of Bullein, that beside the lake cal-
led Lago de Bolsena, as a priest was saying
his Masse, y holy Offertorie or oblation
did drop a great many droppes of blond
vpon the altar, & vpon the white piece of
cloth called the Corporall: after this, it
skipt and leapt out of the hands of y sa-
crifising Priest, & alway it went swiftly
fleeing al about the Church like a bird:
still dropping droppes of blond vpon the

Marble Stones, which are seene there yet to this day.

Open may finde a hundred thousande such like miracles set forth in manie goodly, landable, and praise woorthie histories, and golden Legendes, and specially in the Historie of the notable, learned, wise and discrete man Lipo- mani, who (I dare say) would not willingly lie, if he could hyt vpon the truth. When al these miracles, and al the foresaid saints, & iolly roysters, would euen ioyntly together, bee vpon the bones of these heretikes. After al this, the Jewes Rabbines would march forwarde into the field, with their Caballa & with their Thalmood, and stoutly defend our transubstantiation. The Ethnicke Poets (& specially Ouid) would likewise follow al a flant to helpe vs: for they wil neuer suffer their cunning (whereby they caused their Hecare and their Iupiter, Elicius with certaine woordes in their sacrifice to come out of Heauen in spite of thep teeth) to be plucked from them. And beside that, they would likewise ioyne wth vs, to defend their Metamorphosis, that is, they; transubstantiatio. And they would

bring at their tailes, a band and noble
supply of 113. Bishops, who altogether
in a Councel at Rome, haue concluded,
That it must bee so: And that it is the ve-
ry fleshe of Christe, not onely sacramentally,
but the very body in deede, and as they
terme it, Sensualiter, that is to say, That men
may feele & taile it. It is broken with hands,
and with teeth torne, eaten and digested.
Wherevpon they haue accursed all those
that doe not so beleue. And with them
should be coupled al the great, wise, and
profound Doctors, and sententious wri-
ters, to wit, Paschasius, Lanfrancus, Tho-
mas de Aquino, Scotus, Innocentius, Com-
stor, Amaranus, Gerson, Gabriel Biel, De-
randus, Alexander de Ales, Occan, Petrus
Hispanus, Albertus Magnus, Raimundus La-
lius, Petrus Lombardus, Petrus de Aliex,
Petrus de Bella portica, Rabanus, Panomi-
tanus, Bricot and Halcot. And these woul-
dshalve smyth with them, al the good Ca-
tholike men, that haue bin in our time.
And these Noble Cardinales specially
woulde make a great stirre in the field,
as Thomas Caritanus, Reginaldus Polus,
Stanislaus, Hosius: and these deep doctors,
Master Syluester Prierias, Thomas Radinus,
Ambro-

Ambrosius Catharinus, Iacob^o Hoochstratus, Ioannes Cochleus, Ioannes Eckius, Iacobus Latomus, Magister noster de Quercu, Ioannes à Louanio, Iodocus Tiletanus, Rudardus Tappard ab Enchusia.

In summe, al the Doctors of Paris, of Louen, of Collen: yea, al the Licentiated & Batchelers, al these would set so stoutly on enery side vpon these heretikes, that they may thanke God, if they get from them without leauing a linne behinde them: For they would (vndoubtedly) teare them in peeces, with their teeth, and swallowe them vp whole haire and hide, euen as they doe with their God: Or if it were so, that they could not wel bring that to passe, by reason that the Heretikes are more heauie too digest, than their God in the Masse is, the there would come to helpe them, Maister Deane Romist, the Procurour Generall, with a great company of Catchpolles, & hangmen, with stauies and stakes, with fire and sword, with straw and sagots, and would set them on fire, and so burne them vp by clusters: and then their disputing were at an end. When also were S. Paul packt vp in a male with al his

Prophets and Apostles. Would not the
 matter go well then with these Heretikes & Lutherans? No, no, it is much
 better for them too tarry at home with
 their Paule, than to deliuer him againe
 a freshe into the hands of the Iewes. In
 summe, our Maister Gentianus hath
 great reason, that hee, like a strong and
 invincible Goliath, doth so stoutly over-
 bragge and outface all the whole heape
 of these Calvinistes, Zwinglians, and Ho-
 guenotes: yea, so courageously; that they
 dare neuer be so bolde as to come again
 in theyr sights, to dispute against the sa-
 gots. So that nowe his conclusion and
 knitting vp of the matter, remaines full
 and unremoueable, as specially, That
 they are misbeleeuing Heretikes, seeing
 they doo not beleue all whatsoever
 the holy Church beleuees, and
 so consequently do deny
 the xii. Articles of
 the fayth.

The second parte.

Now doeth follow the exposition
vpon the second parte of the Epistle
of Gentian Haruet : wherein is dis-
coursed the might and sufficiencie of the
Scriptures, and especially of the expo-
sition of the same: And further, all the
points of the Romish belief, are approved
by the Scripture.

The Preface, wherein this treatise is
deuided in two partes.



Nowe followeth in or-
der the second part of
this Epistle which sp.
Gentian^e doth name to
bee a fastidious scru-
pule, that is to say, A
morsel which hee can-
not wel swallowe without chewing, as
specially, that the Heretikes wil main-
teyne, That we ought not to receyue a-
ny doctrine besides the woorde of God,
set forth in the holy Scriptures. But
nowe there resteth no more difficultie
in this matter: so, we haue prepared

for him in the former article such a pill, that he wil lightly slappe it by; considering what a wide throte he hath. For we haue substantially and stedfastly heretofore concluded, & also pronounced sentence irreuocable, That the scripture cannot ouerrule our deare mother the Holy Church, nor bring her vnder subiection. And therefore wee will not breake our heades about this matter, but wil refer & leaue it to the iudgement of our Masters of Louen: intending nowe to intreate of the vnderstanding & meaning of the scripture: wherein wee haue two principal pointes to set forth and determine vpon.

The first, that wee declare what is the power & authoritie of the holy Church, in setting forth the scripture, and to apply it to her aduantage. The second, That we by plain examples declare, and proue, that shee hath finely set forth this power and authoritie, in the establishing of all the commandementes of her doctrine, Ceremonies, and al manner of deuotions; so that shee dooth not enioy in her seruice any one thing greate or small but shee knoweth finely too fetch the foundation of them out of the plaine texe of
the

the holy Scripture, and out of that too make the matter so cleare and manifest, that you may see it euen as well in the darke, as with a candle. These two pointes we wil set forth plainly befoze the eyes of al men, with the helpe & assistance of the swete deare Ladie of Halle. & all the swete hee Saints, and the Saintes at Anwerpe, beeing there placed vpon the high Altar: and thereto wee will call for the helpe of the holy Ghoste, deuoutly saying an Aue Maria, Oremus, Aue Maria, &c.

The first Chapter.

That the holy Church of Rome onely hath power too expounde and to set forth the Scripture after her will, and as shee doth vnderstand it. And of the keyes and key-bandes which she hath receiued too that end: and that enery man ought to be content with her exposition.

Nowe, as concerning the first part, our famous doctours and Licciates of Louen and Paris, do iointly teach. That the holy Scripture is a dumbe Teacher, a booke of dissention, a darke, vncertaine, doubtfull, and dead letter, a nose of Waxe, and a leaden rule, which is as much to say

This did the Catholic doctours set forth openly at VVorms anno. 1557.

The holy scrip-
ture a booke of
h;abling, and
a nois of warre.

that a man may pul it, bow it, wind it,
and turne it which way it shall please
him. And therefore they conclude thus,
Ergo, the ground and the letter of the Scrip-
ture is no direction or guide, but that office
belongeth only too the right vnderstanding
and meaning thereof. Now, the interpre-
tations of them apperteine to our deari-
mother the holy church of Rome onely.
And because she hath it inderde, euer
mā shalbe contented with her interpre-
tation, without any further canuassing,
sisting, or examining that which is writ-
ten: yea, shee doeth plainly forbid the
common sort & lay people, to reade the
scriptures in their mother tongue. For
consider this: they haue founde in effect,
and by experience, that the Heretikes &
Huguenotes, haue alwayes the Scrip-
ture in their mouth, and take vpon them
to defend and iustifie by plaine and eu-
dent textes, al that they say or beleue.
And they passe not a pinne for all the
hid and profound interpretations, which
the holy Church of Rome hath finely
found out, and profoundly set downe,
concerning the same.

Now,

How, that spites them out of measure: and to say the trueth, how can they tolerate or suffer such a thing: yea, when al is said, what mischiefe do these Heretikes meane, that they thinke themselves wiser than al the holy fathers, & Popes of Rome: with so many Cardinales of excellent renowne, and honorable Bishops, with such innumerable bandes of learned men of Louen and Paris? Or if so be likewise, that they do not passe so; al their Miters, Staves, Hats, Crownes, Cottes, Copes, & Virgippes: yet must they needs remember themselves, that holy Pope Pius the 4. nowe lately dead, did in the confessiō of the faith, which he with the consent of the whole Council of Trent published & set forth, euen as a watchworde or special marke, wherby men might discern true Catholikes frō false Heretikes: as in plaine & expresse words is writtē. And first: I acknowledge the holy Catholical, Apostolical Church of Rome, to be the true mother of al Churches & congregations. And after that: I beleue the holy Scripture, according to such vnderstanding, interpretatiō, mening & significatiō, as our mother the holy Church hath alway allowed

The Divines
of Trent.

allowed for good, and at this present doeth
allowe : to whom onely of right doth apper-
teine to giue vnto the Scripture, a right vn-
derstanding sense, and interpretation. And
heerupon I do promise that I wyll neuer vn-
derstand nor interpret the same otherwise
than according to the interpretation of the
Fathers, This same haue the holy Fa-
thers at Trent irreuocably concluded:
commanding, That no man shal other-
wise vnderstande, nor interpret the
Scriptures, than our mother the holy
Church hath in times past, and both at
this present vnderstand them. Nowe
here you haue a full decision, a settled
determination, & an irreuocable sentence,
vpon our question: by vertue whereof
neither delay nor appeale can followe.
For you doe heare, to beginne withall,
that the worde of God is not of such va-
lue or dignitie, that it is of it selfe way-
thie to be belieued: vnlesse it be deckt &
set forth with the glosses and interpre-
tation of the holy Fathers of Rome: So
that hereof is to be gathered, as all Ca-
tholike Doctors also haue written :
That the Scripture and worde of God is ob-
scure, darke, variable, vncertaine, vneuen,
rawe,

rawe, vnfurnished, and vnhandsome: but the glosses and interpretations of the holy fathers of Rome, and of the great Clerkes of Loué are cleare, lightsome, stedfast, sure, true euen, plaine, fully furnished, and in al pointes very handsome and sufficient. It is true that the pretence of Ch ristie and of his Disciples, was to vtter and to declare to euery man, their doctrine (or at leasse so much of it, as doeth appertene to the saluation of man) in all plainesse, simplicitie, and trueth, without any dissimulation or darkenesse. For to that ends and purpose did Ch ristie chuse simple Fishers, and other plaine dealing laye people for Apostles & Euangelists: and did therefore thanke his heauenly Father that hee had reuealed his wisdom and knowledge too simple and playne dealing men, and not to the sharpe witted and deeply learned Philosophers of this world. In like manner also did Paule set forth his doctrine before the simple people, in all simplicitie and plainesse: yea, hee gloried of his simplenesse. Wherevpon the chiefe of the olde Fathers, were prouoked diligently too put the lay people in mind, that they should

be di-

Math. 11. 29.

2. Cor. 4. 2. 3.

1. Cor. 1. 17.

and 2. 1. 2. 3. 4.

Chrysostomus in the 4. homily of Lazarus.

In the preface of the Gospell of Mat. 3. Augu. in his 1. and 3.

Epist. 19. & 20.

be diligent and ready to peruse and search
the holy Scriptures, and not too thinke that
they did perceiue onely to the leaſned;

And yet notwithstanding, we muſt
now either ſay, that their intent & mea-
ning was not wel grounded: or els, that
y^e chaunce is now changed. For we ſee that
now in theſe dayes the Scripture is hid
from the lay people, as a thing dark,
doubtful, and of no ſufficient foundation
in place wherof is intrinſed, and that
in the peoples hands, glosſes, and inter-
pretations, deciſions, and determinati-
ons of the holy Church: ſo that thereby
it is good to conſider, that the Scripture
is not only dark, but alſo rough, vnus-
hard, and ſtony: inſomuch that the Ca-
tholike children of the Church of Rome
might lightly ſtumble vpon it, & breake
their ſhinnes: or elſe perhaps be ſeduced
and drawne awaie frō their right Catho-
like belief. But the ſo:ſaid deciſions and
glosſes are as even ſmooth & plaine, as
the rockes of S. Goddards mountaine: yet
they are the very Planers, wherewith
the roughnes of the Bible ſcriptures is
ſhauen off, in ſuch ſorte, that they may
ſerue for all purpoſes of worſhip, to the
building

Stones as
plaine as rockes.

building by & pulling downe of the Catholike faith. Therfore, about al things, we must stick fast to their glossings, and cleave close to their interpretations, and haue little regard what the plaine and cleare textes of the scripture bring with them. Nowe is this the first point that you haue to consider, out of the rule before specified. The second you may likewise gather out of this: That no man in the world hath power to interpret the scripture any other wise then as hitherto it hath bin interpreted, by y^e holy Popes and Bishops, & by the Theologians and Bachelers of Louen: for els to what purpose were it, y^e men should bestow such cost on those same Magistri nostri, in making the pleasant bakets, to proceed Bachelers or Licentiats, if it were not that therby they had free graunt & licence to wind & wreith the textes of the scripture with sophistical argumentes, euen as they theselues think good: When we may therby wel perceiue, y^e such as ar neither Bachelers: Licentiates, nor Doctors, presuming of their own wit & wil to set out the Scripture, according to y^e letter, that is to say, after the single & profound ground

Colling and
turning of holy
Scripture.

grounde of the plaine text, and so apply
them to the detriment of the holy Ro-
mishe Church, are al ranke Heretikes:
seeing they goe about too robbe the holy
Churche of Rome, of her power and au-
thoritie: whiche is a thing in no wise
tollerable. For it is moste true, and
without doubt: yea, as true as the holy
Gospel of the Distaffe: as is plainly to
be proued out of the bookes of al Catho-
like writers, That when our Lorde Je-
sus Christ did deliuer into the hands of
the holy Churche of Rome, the keyes of
the kingdome of heauen, hee did yet geue
her beside those an other string of keyes,
wherewith she might open and
shut al the Cupboardes of the Scripture,
euen as it pleased her, & as shee thought
good for her owne aduantage. And when
as one key wil not serue, she may proue
another: In summe, and for a small con-
clusion, so trauel in that behalf, that she
get the locke open, foure of these keyes
most chiefe and principall are called In-
terpretrixes, because they wil open all the
lockes in the house.

The keyes of
the kingdome
of heauen.

Proposio littera-
lia.

This first is called *Expositio literalis*,
that is, An interpretation according to the
letter,

letter: which key our mother the holie Church hath lent of all occupied: but rather had lent it lying a long time behinde the Chest: insomuch that it was all rustie in a manner, and cleane marred. At last the Lutherans gat it into their handes, & setting it before them as a pesterne, made other like it: insomuch that they haue opened all the lockes, & by that meanes haue brought all the secretes of the holy Church to light and so haue of their owne private motion and accorde taken vpon them, to alledge the scripture to their furtherance, and to the holy church of Rome her hinderance: so that she hath now quite lost that key.

The Lutherans haue found one key.

The other key is called *Expositio moralis*, What is, A legall or moral interpretation: or, An interpretation according to the Law: with which key they haue locked vp fast all the Chestes and treasures of mercifull iustification through belife in Iesus Christ: & in place thereof haue unlocked & set open by anathemations, curses, and threatnings of the lawe of Moles,

Expositio moralis.

The thirde is called *Expositio Tropologica*, or *Allegorica*, that is to say, An hidde and allegoricall vnderstanding or interpreta-

Expositio tropologica.

son, with which key, they lightly loose
all the Scriptures, that the Vertues
can bring in against them: so that there
with they finde out straightway, some
figure or allegorie, wherewith they deck
and set out the matter finely, & so cover it
with a course carpet. And further like
wise with this key she hath brought
brode the most part of her scripturs wherewith
she hath fortified & made strong all
her catholike ceremonies, beautifull poe-
sies, & pleasant ordinances, as by proce-
ding from piece to piece wee will declare.

*Expositio Ana-
gogica.*

*The scripture
make a wea-
thercock, and a
mole of clay.*

The fourth key is very like unto this,
but it is of more strength, and is called
Expositio Anagogica, that is to say, An
interpretation which drawes the Scripture by
the necke, even whiche a man will: and it
is the best and most beneficiall key, that
the Church doth occupie for her aduan-
tage: so with this key she makes of the
Scripture a weathercock, which turnes
about with every winde: and a mole of
clay, which she can bowe every way: as
by the examples hereafter set forth you
shall plainly perceine.

Now hath she besides these, two o-
ther keyes, which are not right Impor-
tances,

erices, but do serue particularly, either of
 them to his own seuerall locke: whereof
 the one is called Typica, & the other Physi- ^{Typica,}
 ca, that is to say, figuratiue and naturall. ^{Physica.}
 For these two keyes she doth vse most
 in the Schooles and Cloysters: & there
 with she fetcheth (out of a corner) won-
 derfull sharpe witted Philosophies, and
 deepe speculations wherewith she moues
 aloft so hie into the aire, that she neither
 toucheth heauen no: earth. And with
 these, she hath (for in most part) opened al
 the Almeries of the Caballa & Thalmood of
 the Iewes, & out of them fetches dal so:ta
 of delicate meates & daintie unckets, as
 (wout dout) there were wonderful tests
 and straunge mysteries shut vp in the.

All these same keyes (except the first,
 which lay behind the chest, being now in
 the handes of Heretikes, and in their cu-
 stodie) she hath tied fast together with a
 paire of Keybands, which she calles So-
 phistica, that is to saye, Sophistrie or ba-
 bling, wheron they are so fast bound, that
 without that keyband it were impossible
 to make them tarie together, no: to do y
 church of Rome any service: but would
 by & by fall asunder, & so be utterly lost:

The fine keyes
 are coupled
 with sophistrie.

for this Beypande is verie cunningly
 wrought, and of strong Buffe leather
 knotted together wth manie subtil snarles
 and buttons, so that it is not possible to
 be undone: which snarles and buttons
 the chiefe workemen of that art call Syl-
 logismes, and Quodibets; and they stand
 so thicke & so strongly fastened together,
 that manie cunning masters in braiding
 of snarles and buttons, as well of Louen
 as of Paris, haue gone about, with all the
 wit they had, to undo them, to the ende
 they might vse the keyes as they would;
 but they could neuer bring it to passe.
 For the holie Church of Rome, doubting
 least the Heretikes might yet catche from
 her anie more keyes, as they did enoe,
 causeth more newe knottes and buttons
 daily to be made to them: yea, and gi-
 ueth the maisters of that science great
 wages. For he that can best braise and
 make them vp, he gettes for his rewarde
 a Doctors hood, or a fat Prebend: and
 sometimes a Bishops miter, or a Cardi-
 nals hatte: so that it is a great oversight
 of these Huguenotes, and Lucherans, that
 they thinke to make all thinges cleare,
 with their one key, and will with that
 onely

onelic expounde the Scripture, all care
and regards of the other keyes put by
and neglected. Yea, they make no accouite
at all of this Keybande: but wil under-
stande euerie thing as they are learned
by the letter; none otherwise than they
are sette forth in the Scripture: rightly
and agreeably to the sinceritie of the
faith: and according to the iudgement of
Paule. Where yet notwithstanding is
plainly written by the said Paule, That
these tier doeth kill, but the spirit quickeneth.
1. Cor. 3. 6.

Nevertheless it is true, that they bring
in this testimonie of Paule against vs,
saying, That Paule did there, by the let-
ter, understande nothing else but the Law,
and the curllings of the Lawe: and by
the Spirite, nothing else; but that by
the mercie of God, we are quickened
and made aliuie through faith in Iesus
Christ, which is in the Gospel by Paul
and by al other faithfull ministers of the
worde (plainely & without any obscure
and darke meaning, or hidde allegorie)
set forth, and preached openly before all
us, as Paule him selfe doeth giue plain-
ly to understande, saying, That hee was
made able to bee a Minister of the new Te-
2. Cor. 1. 61

flament, not of the letter, but of the Spirite and that the ministration of Moses was a ministration of death and of the Letter, but his ministration was a speciall ministration of life and of the Spirite. But wee can not so; all this. For the holy Church wil haue it to be understoode other wise: as to say, That by the Letter is to be understoode, the speciall, bare, and plaine texts of the Scripture, even as it doth sound in the naturall ground: setting forth literally understoode, according to the sinceritie of our belife: and as by the Lutherans and Huguenotes it is alledged against us.

The Letter killeth, and the spirit noth quicken.

For this letter doth kil, as rommay wel se that those which wil understand and sette forth the Scripture, are killed. But the Spirite, that is to say, The Ghostly hid, and sharpe witted interpretation, which our louing mother the holie Church hath made vpon it, (let it be allegoricall, or anagogicall, or what it will,) this is onely that which makes mightie and liuing: because this alone doth agree with the iudgement of the holy Church of Rome. And all they which do truly followe her, these are per-

permitted to live in all libertie & wealth:
yea although they do not believe & there
is a God: Therefore, whosoever will not
accepte this interpretation of the holy
church, & understand the scripture ghostly
or spiritually as the Catholikes do un-
derstand and interpret the same, he is a
damned Heretike, & his p^{ro}cess is at an
end, although he had all the testes of the
scripture very plaine, and the whole vo-
lume of the Bible on his side: for the
testes cannot helpe him without the glo-
ses, he is but a dead man: yea, though he
had an hundred lines lying in a chest: espe-
cially, if he come once in the hands of the
holy inquisition, he must abide for it: it is
but lost labour to talke further thereof.

And for this cause I doe marvel, that
our good master Gentian, will breake his
head about this matter: namely to p^{ro}ve
What the scripture alone is not sufficient
for our mother & holy church, as though
that matter were not plaine and evident
enough, sithence we may daily both see
and feele it. And yet notwithstanding
comes he out here with his p^{ro}found spe-
culation, in such sort as he hath almost
therein forgotten himself. I cannot iudge
A 4 otherwise,

*Certain doth
blaspheme the
Trinitie.*

*The holy Tri-
nitie approued
by the scri-
pture.*

otherwise, but that the vnnesurable
zeale which he beares to the welfare of
his deare mother the holy Church, must
haue perforce tumbled him topsie turvie
ouerthwart the field, that he did not wel
see what he said: he is like to hine, which
are stoung and chased with a waspe or
horsebie, they runne on following their
noses like mad beasts, and shun neither
stock nor stone. For here it seemes that
his wittes be rauished. For where he
doth say, That the doctrine of the holy
Trinitie, cannot be proued by the Scri-
pture: that is sarre too grosse. Other-
wise, we must condemne the foure first
Councils of fallshood, who did by appro-
bation conclude vpon the same out of the
holie Scriptures, verie strongly, & with
vndoubted testimonies of truth: yea,
and if we could as wel defend the Masse
with plaine termes of the Scripture, as
the blessed Trinitie may therby be con-
firmed: a great manie priests (no doubt)
shoulde not cate so leane byewes as now
they do. It is true, that this woorde Tri-
nitie, neither this woorde Consubstantiall,
that is to say, Euangelicall, in bringe sub-
stance, is not so printed in the Scripture.

But

But the Huguenots say plainly, that they wil not make any babbling about these wordes, but will simply follow the true ground, meaning, & substance of the scripture. Now it is plainly written, That there are three in heaven which giue witness, too wit, the father, the worde, and the holie Ghost: and that these three are all one. There is likewise written, That there is but one baptisme, and one God: and yet notwithstanding, we are commaunded that wee shall be baptized, In the name of the Father, and of the sonne, and of the holie Ghost. So that it is apparant, that the doctrine of approbation of the Trinity, was not solved out of the Popes thibe, as Purgatorie and the holy Masse were, but are plainly alleaged in the scripture after the letter. The like is to be saide touching the two Sacramentes of Baptisme, and of the Supper of the Lorde. For although this worded Sacrament is not founde in the scripture, yet the substance, the being, and the grounde of the doctrine is (without exception) concluded out of the scripture, according to the letter and plaine wordes of the text. For the Circumcision and the Paschal lambe,

1. Ioh. 4. 7.

Mat. 28. 19.

Eph. 4. 3.

In nomine Patris

et Filii Spiritus Sancti

Amen

In nomine Patris

et Filii Spiritus Sancti

Amen

Oratio 17. 18.

Eph. 4. 3.

Exod. 12. 13. 27.

Rom. 4. 11.

Col. 2. 11. 12.

1. Cor. 11. 25. 26.

1. Cor. 7. 9.

Confirming of
more value than
baptisme.

Cap. nouissimo de
consecrat. dist. ca.
de his vero de
consecrat. dist. 7.
In the 4. book of

are openly called, The promises of God, and doe signify the promises of God left in lively remembrance of his mercy, and to the confirming of our justification by faith. And now we doth Paule teach, that Circumcision is signified in Baptisme: that the sacrament of the Lords supper is likewise appointed by Christ, in remembrance of his death and passion. Whereupon it is called, The newe promise in the blood of Christ, and ministered in place of the Pascale lambe. Insomuch that heretikes (out of that doe teach, that Baptisme, & the supper of our Lord, are onely sacraments, y^e is, holy tokens of Gods promises, made in the blood & passion of Jesus Christ. Which we cannot say of that holy oyle, nor of their holy confirmation, and other Sacramentes which our deare mother the holy Church hath instituted of great deuotion, and ioyned them to the two first for an helpe or assistance: yea, & the same likewise established & defended, That Confirmation by her instituted, is much more woorthy than baptism, which Christ himself commanded: And why? Forsooth because it cannot be ministered or executed by any simple or common Priest,

as baptisme may: but only by a Suffragane or Bishop, & that it makes one full christned, & doth giue the holy Ghost more plentifully & effectually, thā baptisme doth, which was instituted by Christ. As in her decretā & booke of Sentences is in plaine words written.

Sentences, in the
7. Dist. in the 1.
and 2. chapter.

Now, besides al this, the heretikes do also say, That wee are not able too alledge or bring out of the holie Scripture, so much as one word, which speaks of the masse, no: of anointing of priests, no: of their sinne offeringes, of theyr Priestes office, of their Wardons, and Popes Bulles, no no: of the Pope himselfe, no: of the praying to Saintes and images of our Ladie, no: al those saintes, which doe so many goodly myracles, no: of their purgatorie, no: of theyr auricular confession, no: of their whorish chastity of Priestes, Monks, & Nunnes. In summe, they will say, it is nothing else, but mens inventions, & deuises of Diuelles, which the priests haue called too remembrance to bring in monie by heapes, and to pamper their panches with dainty dishes: but is not this a spiteful matter? And yet our Spauiser Gentian letteth that slip vntoucht, where he should haue proued.

That

Iere. 31. 33.

Iere. 31. 33.

Heb. 10. 17.

2. Cor. 3. 3. 8. 2.

11.

A. B. 10. 26. 27.

Eph. 3. 3. 4. 8.

9. 10.

Col. 1. 24.

Gal. 1. 9. 10. 11.

12.

That all these pointes, are as well concluded out of the scripture, as the thodes articles of the faith. He saith in deed, that Ieremie had saide before, That the new lawe of the Gospel shoulde bee written in mens heartes: whereby wee wil conclude, that men ought not to seeke them in the scripture: but in the head and hearte of the pope of Rome, & of his holy prelates: so that the Pope hath all lawes, both of God and Man, that by in his bosome & breast, as hereafter shalbe declared more at large. But this serues too no purpose agaynst the Heretikes: for they are so Iustic, that they would make P. Gentian ashamed hereof, if he had any shame in his bodie. Which I doe not indage of any such great doctour, who hath long agoe put off his shamesfull clothes, & layd them aside: nay cast them cleane away. But yet in very deed, they wil proue out of Paule, that this newe lawe of the Gospel, whereof Ieremie doth speake, is nothing else but the ministration of the gospel, which Paule did minister in his preaching, and set forth abundantly in his writing, which remaines and continues for ever. And that did Paul open

ly

ly witnesse, That he had neither forgotten
 nor kept secreete anie thing, of that which
 might serue to saluation: but that hee hath
 vttered and truly set forth all the same be-
 fore the Congregations ioynly together. In
 so much that he, before the holy Pope,
 which came afterwarde, shoulde not
 haue left one iotte behind. Wherevpon
 shoulde followe, that the law of the Co-
 spel which the Pope doeth carrie in his
 bosome, is altogether of an other Gospel,
 much differing from the law of that go-
 spel which Paule did preach, or whereof
 Ieremie did speake: and then shoulde the
 Pope be accursed, by the saying of Paul
 to the Galathiās: Whosoener doth preach
 any other Gospel than that which I haue pre-
 ched vnto you, let him be accursed: yea, al-
 though hee were an Angel out of Heaven.
 But yet the Pope of Rome dooth not
 thinke, that this doth touch him: for that
 he is something greater than an Angel of
 heauen, as we shall geue you to vnder-
 stand in due time & fitte place. Now, that
 which he brings forth out of John, too
 wit, that Christ saide, That the Apostles
 coulde not yet vnderstand all, & that the ho-
 ly Ghoste shoulde descend and instruct them
 further

2. Tim. 2. 2. & 3.
 14. 15. 16. 17.

Gal. 1. 8. 9.

Iohn 16. 12. 13.
 Iohn. 14. 16. 17.
 26.

further: is somewhat moze apparant. But yet for all this, he is neuer the nearer. For he cannot with this stop the mouthes of Heretikes, by reason that they will still object and say, that this was spoken before the Apostles had receiued the holy ghost: but after they had receiued him, then did they put all the instructions which they had learned of the holy ghost, in writing, to the end that through that which is written, all men might be instructed, by sayth in Iesus Christ (as by the said John is precisely written) without this addition, that they shoulde haue neede to watch any longer after the popes Bulles, or Masses of Requiem. But it is euen as I haue told you, our master German hath bene so wildeley prickt forward with that zealous spirit, that hee did not see well what he sayde. For he is a man that hath whole dysaffectes ful of wit: marie the bottoms bee out. And therefore will we helpe him againe out of his dreame, omitting all such vnprofitable tittle tattle, and purposing for the second part of this matter which we haue in hande to teache, That whatsoeuer our mother the holy Church hath brought

John. 20. 32.

to light, studied, inuented, or found out, since the Apostles time, is altogether so surely and substantially grounded, timbered, bricked and walled upon the plaine text of the holy scripture, (so farre as they be spiritually understood, according to the interpretation of our mother the holie Church) that it were not possible to erect any castle or towne more surely upon the highest Sandhill in all Hollande. And this (I assure you) will be a goodly piece of worke, whereby I shal deserue much, and be partaker of a greate many goodlie pardons and indulgencies: and shall besides that become very necessary and seruicable to the comforting of our sorrowfull mother the holie Church, and to the extirpation and rooting out of all erroneous opinions of newly vpstarte Sectaries and Heretikes, which doe yet thinke that they haue the Scripture on theyr side. But they wil haue but foolish countenances, when they shall see, that the whole Scripture, with the interpretations of the holy fathers, doeth at the least close vp as well with our doctrine, as a ring in a Swines snout.

The

The ii. Chapter;

Declaring, that the sonne offering of the Masse, and the order and office of priests and Masse Priests, is gathered out of the Scripture, if it be rightly understood according to the interpretation of the church of Rome.

Offering by
the Sonne in
the masse.

Math. 26. 26.

1. Cor. 11. 2.

This worde is set forth by all catholike writers to this purpose, as you may see in the councell of Sen. holden against Luther in the 11. decree in the Interim of the Emperour Charles in titulo, De sacrific. Missa. and generally by all the Doe.

Then, to begin withal, we will digge the holy sonne offering of the Masse, out of the holy scripture, and prove, that thee hath thereon a deepe and sure foundation. Consider nowe, it is plainly written, That when Christ had broken the bread, and geuen it to his disciples, he spake thus, and saide: Take, Eate, This is my body, which shall bee broken for you. Doe this in remembraunce of me, Doe you wel perceiue now (ye poore Heretikes) that Christ doth here commaund to sing Masse: for that same worde, Doe this, is iust asmuch as if he had sayde, Offer my bodie in the Masse too God my Father, for the liuing and for the dead. And that is first strongly set forth by the Poet Virgil. who sayth thus: *Cum faciam vitula,* that is to say, When I shal do it with a calfe. Looke nowe by this worde Doe, hee vnderstandeth

berstandeth nothing else, but onely Too
doe or offer a sacrifice and sonneoffering:
Ergo, it must nedes folow, That Christ
did vnderstand it no other wise, than the
wo:shipful Catholike Doctors of Louen
and Paris haue very well declared, and
irrenocably concluded. For our Deare
Mother the holy Church hath receyued,
approoued, and strongly established theyr
doctrine, institution, and prescript for an
article of our faith.

So that it appeares, that the Masse
is very ancient, seeing it was vsed in Vir-
gils time: seeing onely that they did offer
either Calues flesh, or Dre flesh: where-
as now our Priests doe celebrate theyr
Masse with mans fleshe and blood. And
herevppon you may note further, that
these short and sweete wo:des, (Doe this
In remembrance of me) hath a wonderful
Emphasis or force: For out of the groun-
d of the same hath the holy Catholike
church of Rome fished, That y Apostles
were Priests or Prelates with shorn
crownes, and did sing Masse: & therof it
is, y al our Priests are created. For Doe
this, is as much to say in their language,
as, Become Priestles: and see that your sin-

ters of Louen, of
Coten, and of
Paris, as Eckius,
Figgias, Bander,
Ruardus, with
other moe.

Masse bled in
Virgils time.

gers be annoynted, with holie oyle, that you may deuoutly say Masse.

And so; this hath the holy Church of Rome commanded, That none of the Laie people shal receiue y^e chalice, because our Lord did not here speak to any of y^e Laie or comon people, as the Apostle S. Paul did in his time, when hee tolled y^e whole Cōgregation & Church of the Corinthians, to do as Christ Iesus had done. But the Apostle Paul did meane simply, & onely those, which were able too sing the holie Masse, as our Priests and Prelates are, who only ought & may drinke out of the Chalice: as you may more perfectly and plainely perceiue, by the writers vpon the booke of Sentences, and by al the before named Doctours of Louen, of Paris, and of Colen.

Moreover and besides this, we can strongly confirme the masse offering, out of the Propheete Malachy, who (in the first chapter, and 11. verse) saith thus: From the rising of the Sunne, vntoo the setting of the same, is my name honoured amongst the Heathen, and in all places is my name sacrificed, and a pleasant offering offered vp: that is to say, The offering and sacrifice of the holie

Mal. 1. 11.

Looke prouinciale
Concil. Seno-
nens. in the 11.
Decree, where
this Scripture

holie Masse. For that cannot sayle, so
 so long as it pleaseth our mother the holy
 Church to haue (and will haue) it thus
 understood. And although it bee so, that
 Peter hath otherwise interpreted it, say-
 ing, That all saythfull are that holy Priest-
 hood, to offer vp spirituall offerings, where-
 with God is pleased, through Iesus Christe :
 yea, they are the chosen generatiō, the king-
 ly Priesthood, and the holy and elect people,
 to set forth the worthinesse of him, which
 hath called them out of darkenesse vnto his
 wonderfullight : **W**herewith John the
 Apostle doth also accord, saying, That Ie-
 sus Christ hath made all faithfull Christians,
 kings and Priests to God his father : and ap-
 plies this sacrifice to their Prayers, and
 Psalmes : And although it bee so, that
 the Apostle had so sayde to the Iewes,
 That wee shoulde offer vppe vnto G O D
 the offering of thankesgeuing, which is the
 fruites of our lippes and tongues : yet
 notwithstanding, The holie Church
 is not therewith satisfied ; because
 greate disorder might followe : so that
 then there shoulde bee no more Priestes
 which could serue in the Masse : & there-
 fore she hath strongly concluded, that this
 place

is alledged vps
 that purpose.

Seeke likewise
 vpon Echi. 24.
 der. Piggiam, Lau-
 comam, Ruardus
 and such other
 like.

1. Pet. 2. 9.

Apo. 1. 6.

Apo. 3. 4.

Heb. 13. 15.

place of the Propheſie of Malachie, may not any otherwiſe be underſtood, than by the ſecond counceill of Nice, the council of Conſtance, the counceill of Trent: and further, as by al Catholike men, as Thomas de Aquino, Scotus, Durandus, and by all the doctours of Louen, it hath bene underſtood, & interpreted. Judging without doubt, that all theſe profound learned Doctours, together on a claſter, as hauing greater meaſure of wiſedome & learning than the reſt, did underſtande Malachy farre better than Peter & John, who were but ſimple fiſhers, and had neuer byn ſtudents in the famous and renowned Vniuerſity of Louen. And yet, if it were ſo that Peter were not conſtit, yet hath the holy Church given him to underſtand, that his ſoſeſaid reaſon muſt be underſtood & meant of the Priests only: and not of the generall congregation of Chriſt.

In the 4. booke
of ſentences in
the 24. diſt.
cap. 1.

Rom .10.12.

Moreover, & beſide al this, theſe words of Paul, where he ſaith, That we ſhould deliuer or offer vp our bodies, a liuing, holy, & an acceptable ſacrifice vnto God, which is our ductifull ſeruing of God, &c. hath been violently & ſorzeably wretched to y^e miſſe
and

and the offering of the Priests: commaunding, that those words should bee daylie read in the Canon of the Masse: & that at euery word, a crosse shoulde be made, to the end, that they, by the power and vertue of the Crosse, might altogether transforme and change their naturall vsages, & so serue the turn of the holy masse. For if men will vnderstand them, according to their nature, after the letter: too wit, That all perfect Christians must offer vp to God, their bodies, in all holinesse, by that it should seme, that Paul hath otherwise vnderstood Malachy, than the holy church doth vnderstand him. And the should St. Peter haue done euill, when he song his first masse at Rome, vpon the altar, which is there yet to be seen in the holy place at Saint Iohns de Laterane. And now our Lord hath said, *Orani pro te, Petre, ne desieret fides tua*: O Peter, I haue prayed for thee, that thy fayth shoulde not fayle: So that Peter then cannot haue done amisse, when he did sing Masse. And here vpon is to be concluded, & the masse is founded: & grounded vpon the scripture.

And yet we see further, That in the scripture there are two sortes of Priest.

In the foresaid
 Councell of
Senon decre. 11.
 and in the *Con-*
perours Interim
 and in *summa p.*
dei Christiana,
 set forth by the
 commandment
 of king Phillip,
 and further by
 all Catholike
 Doctors, who
 doe generally al
 addict the two
 authoritties and
 offices of priest-
 hood to our
 Priests.

These are in a
 manner the pro-
 per wordes u-
 sed in the masse
 after the conse-
 cration.

hoores spoken of. The one is the order of
 Melchisedech & the other is the order of
 Aarō, who came of y^e tribe of Levi. Now,
 both these two orders seeme to haue byn
 a figure of our Priestes. Which both ap-
 peare by this: That our Priestes haue in their
 Masse (by vertue of the five words) changed
 the bread into the bodie of Iesus Christ: the
 they goe and offer him vp to God the father:
 praying and beseeching him, that he (with a
 merciful & pleasant countenance) wil behold
 the offering vp of his onely begotten & living
 Sonne Christ Iesus; and that hee will accept
 the same, euen as he accepted Abels offering,
 & the sacrifice of Abrahā & of the hie Priest
 Melchisedech. Who will now cast in any
 more doubts, whether they be the right
 priestes, placed in the roines & seates of
 Melchisedech & Aarō: Nay, they do farre
 passe both Melchisedech & Aaron: seeing
 that they doe pray for the Sonne of God
 himselfe, and are a meane not onely be-
 twene God and man: but also betwene
 God the father, & Christ Iesus his Sonne,
 which in an Euāgelicall degree, they doe
 resemble to the sheep and the lambs. So
 that by this it is apparant, that the mea-
 ning of our mother the holy Charche is,
 That

That Christ is too be accounted for no-
 thing else, but the shepe w^{ch} Melchisedech
 did offer vp : Contrariwise, the Priests
 are the true Melchisedechs, which do of-
 fer vp Christ, & pray for him. For when
 al is said, what other thing did Melchise-
 dech (I pray you) foreshew, but only the
 figure of the holy Pope of Rome? who is
 the chiefe priest, the Sumus Pontifex, The
 high Bishop, which doth create al priests
 and Deacons, & set vp al spiritual orders,
 giuing and appoynting too euery one of
 them their charge what they shall doe.
 Then must he needes be the right Mel-
 chisedech, whose Priesthood is not to be
 resembled to other priests. For this is set
 forth in the Decretalles, euen thus in
 plaine words: and Durandus hath set out
 the same at large, in his booke called Ratio-
 nale diuinoꝝ officioꝝ. Therefore, that
 which the Apostle woulde say too the
 Hebrewes, That as Melchisedech was a fi-
 gure of Christ: And accordingly, as Mel-
 chisedech hath neither had any successor
 no: lieutenant, that euen so Christ
 had neither successor no: lieutenant,
 but shoulde himselfe in his owne per-
 son exercise his euermlasting Priesthood,

*Ca. citros ponti-
 fex, dist. 21. and
 in the 4. booke
 of Sentences.
 dist. 24.*

*De vso pallii ad
 honorem.*

*Rubric. de mini-
 strio & ordine
 Ecclesie.*

Heb. 7. 14. 17.

Heb. 8. 4. and

9. 11. 26. 27. &

10. 1. 2. 12. 13.

14. 15. 16. 17.

being once entred into that beauidly ho-
linesse: though the power of that one of-
fering, to wit, his owne body and blood:
which offering being once fully accom-
plished for the remission of our sinnes,
can neuer be renewed nor done agayne.
But all this doth not serue the purpose,
touching our matter: for if that were
true, then the Masse would bee nothing
worth, and our Priests might goe with
empty stomaches, and in the end be glad
to get them into some hospitall for a re-
fuge, or at least to get their living with
pauisull labour: which would be a piti-
full case, considering that they haue ne-
uer byn bled to any labour, but simply
to say Masse, syng Quensong, & to mum-
ble ouer their mattens, and therewith to
deserue first a lining here on earth, and
afterwards heauen, for themselves, their
preatie Wenches, and theyr young ba-
stardes. Wherefore doeth our Mother
the holy Church conclude, that the A-
postle, in his Epistle to the Hebrewes,
did not wel consider the pith and ground
of the matter: for otherwise, if he had
well knowen, holue that Melchisedech
had offered vppre Bread and Wyne,

he would then without doubt thereupon
 haue concluded with the church of Rome,
 That there must be Priestes to sing
 Masse, and to offer vp Iesus Christe in
 fourine of bread and wine, vnto God the
 Father. For if this were not (as the Do-
 ctours of Louen doe teache) then coulde
 not the offering of Christe Iesus endure
 and last for euer, after the order of Mel-
 chisedech: as our Maister Gentianus hath
 very wittilie here noted. Consider (I
 pray you) if Christe had no Vicar nor
 Lieftenant, as the saide Apostle pre-
 tendes, howe could he be an euerlasting
 priest, and continue his priesthode euer-
 more, in the person of y^e most holy Pope
 of Rome? Wolne coulde he offer vp his
 bodie ane we daily in the Masse? There-
 fore, he may thanke the Priestes greatly
 that they, after his departure hence, haue
 taken vpon them his place. And for so
 much as his offering could not of it selfe
 sufficiently serue the turne: therefore haue
 they founde out another sort of offering of
 the Masse, whereby they applie or ioine
 his offering to men as with a plaister:
 notwithstanding, they doe not name it
 onely *Sacrificium propitiatorium*, that is,

Looke on the
 foresaid Coun-
 cell *Simonenſe*, in
 the 11. decree,
 in the Empe-
 rours *Interim*.
 In the council
 of Trent, & in
 all Catholike
 booke. All
 which doe de-
 sende, that the
 order or office
 of Priesthode
 could not en-
 dure eternally,
 if it were not
 that the priests
 followe in the
 same office, and
 doe daily offer
 vp his body to
 the Father in
 the Masse.

A la-

Heb. 7. 8. 9. 10.
Chapters.

Peruse thorowly the chap.
7. 24. and 27.
cap. 8. 4. 9. cap.
9. 25. 26. 27.
28. and cap. 10.
1. 2. 12. 13. 14.
15. 16. &c.

A sacrifice of mercy, but also, *Sacrificium applicatorium*, that is, An offering plaistered, or put to. Was not that a great oversight of our Lord, that he had suffered such paines, & yet all his suffering could not haue helped vs, if the Testaments would not haue giuen vs that same additiō by their Masse offering? Therefore must the Apostle needs haue bene much overslept in his Epistle to the Heb. when he took vp on him so earnestly to proue, that Christ had no neede of any deputie, and that his sacrifice or oblation could not be renewed nor offred againe, but that it is giuen to vs, & made ours through faith: or perhaps he was so busily occupied with the Hebrewes & Iewes, that he did not once think vpon our holy Masse, no nor had not the leasure to read ouer the booke of the Catholike Doctors of Louen, nor the ordinances of the holy fathers of Rome. For if he had read those, he should haue learned something else: as specially, that the principall pointe of the priesthode of Melchisedech, did rest in the bread & wine whiche he set before Abraham and his Souldiers, to slake their hunger and thirst. For of this bread and of this wine

Time hath our deere mother the holy Church of Rome made a Sacrifice: and out of that concludes, that the Priestes must likewise haue bread and Wine to chaunge the same into fleshe and blood; and so to offer it vp. But the Apostle had neuer hearde any such newes: and therefore he is to be bozne withall: but these Heretikes, who haue reade ouer all these thinges, with our Doctours: yea, they haue it at their fingers endes: and yet they make but a mock at it: those fellows truely, are worthy to be looked at vnder the bzowes, and to haue their heads set betwixt two eares.

Proceeding now as touching the order of Aaron, he (without doubt) was a figure likewise, not of Christ, but of our priestes. For there is written in the Decrees, & in the booke of Sentences, That as well the hie Priestes as the Pater noster Priestes, were all ordayned by Moyles; when as hee, by the Commandement of God did institute Aaron an hie Prieste, and did anoint his Sonnes vnder-priestes. The Council of Aken; or Aquisgraine; hath also playnly concluded out of Isidore: That the order of Priestes haue their beginning of

Aarons

Aarons Priesthood, dist. 21.
in cap. 1. in lib. 7.
dist. 14. cap. 2.
In the 2. chap.
of Councill.

Council of
Aquisgraine.

Aarons childre : and that those which in the olde Testament were called offering Priests, are the verie same which now are called Masse Priests: And those which at that time were called Hie Priests, are now our Bishops. So that it is easie to be noted, that they are all of Caiphas his progenie.

The Priest of
Caiphas race.

Heb. 7. 11.
and 8. 7.

This appears
also in the booke
of Sentences,
dist. 24. cap. 1.

Leuites are
Deacons and
pardoners.

For as touching that, which the Apostle doeth saye to the Hebrewes: That by the comming of Christe, the order of Leuy was cleane taken awaye: that can not be true: considering that yet at this day, the holy Church hath her Leuites: as out of the 7. Chapter of the said Councell, & out of the 2. Chapter of the 21. Distinction doeth plainly appeare: where it is sayde, That the Leuites are in Greke called *Diacons*, and in Latin *Ministri*. And now these must needs bee our Deacons. And therefore in the thirde Councell of Braearen, it was concluded in the 5. Chap. of the said Councell: That onely the Leuites, and not the Priests, might bee pardoners, and carrie about with them on their shoulders, the reliques of Saint Anthonies swine, and such other like, hauing on their Albe, which is to witte, along shift about vpon their coates, as was permitted so the Leuites

Leuites only, in the olde Testament, to carie
or drue the Arke of the promise,

Is not this a sufficient p^{ro}ofe : you Dist. 21. ca. 1.
are welcome home. And likewise, that
the other P^{ri}estres are also come out the
order of Levi, doth sufficiently appears
out of that which is before rehearsed.

Therefore is the Apostle much over-
sene in his Epistle to the Hebrewes,
where he will take upon him, to main-
teine, that the order and succession of the
Leuites should bee wholly taken awaye
and adnihilated, or at least, he must bee
thus understoode, as that the order of
Leuy is not taken away, any otherwise,
but that in place of the Jewish Leuites
are entred in the priests and pardoners:
& in place of their sacrifices, is the Masse
crept in. For consider, that which he doth
write in his 5. and 8. Chapter, concerning Hebr. 5. 1. 4.
the Leuite p^{ri}estres, saying, That every hie
priest is ordeined to offer giftes & sacrifices
pretending thereby to p^{ro}ue, that then
Christe must also haue something to of-
fer: that the holy Church of Rome under-
standeth to be her P^{ri}ests, as though the
Apostle would haue said flatly, That the
Romish P^{ri}estres are ordeined to offer
giftes

Looke in the
foresaid Coun-
cel Synonen. de
11. & the Em-
perours Inte-
rim, and like-
wise vpon Eek-
Latom. and o-
ther Catholike
writters.

Feb 8.4.

In Canon. Iaco.
frater om. de
consecra. dist. 1.

giftes & sacrifices. And so; that cause the
catholike Doctours haue that text conti-
nually in their mouth, so; the verifying
of their Priesthood. So that it is euident,
that the Levitical Priests are risen up a-
gaine in our Priestes. And although the
Heretikes doe mocke at all such allegati-
ons, saying, that the terte is directly a-
gainst vs, because the Apostle will ther-
by proue, that by the offering & Priest-
hood of Christ Iesus, all other offerings
and priesthoods are taken away and ad-
mihilated, considering that Christ could
not be a Priest: so far as there were any
other Priest, that did represent and pa-
tronize him: yea, and although he were
now here on earth, we passe not so; that.
For we wil by and by bring out against
them the plaine text of the decrees out of
the council called, Sexta Synodus, where
it is said, That Iames the brother of Christ,
after the flesh: & Basilus the Bishop of Ca-
sarea, did ioyndly bring in the Masse, & ioy-
ned it to the scripture. Surely, if James
the Lords brother did establish the Masse,
then it appereth, that it is come fro; the
Apostles: & therefore neede we not any
more testimonies of scripture or other
author

anthozit ies. For whereas y^e heretikes wil
 same to ouerthrow this, saying: That
 it is an euident & detestable lie: confide-
 ring that Basilius was bishop of Caxarea, James and
 wel nigh 300. yeres, or there about, af- *Basilius knewe*
 ter the death of S. James: so that by reaso *not of the masse*
 therof, he cannot haue establisshed y^e Masse
 with S. James, Vnto y^e we answere, that
 they are too much nosewise for vs: our
 deere mother the holy Church goeth not
 so precisely to worke. An inch breakes no
 square: It skilles not for 3. or 4. hundreth
 yeres more or lesse, when otherwise it
 serueth her turne. Not withstanding that,
 she hath two diuerse wayes to answere
 their demaund. For she may say y^e there
 fortun'd a great miracle, to wit, that S.
 James the Lords brother did rise againe
 from death, aboute 300. yeres after he
 was buried, to come and help Basilius to
 sing masse: or she may likewise say, that
 James did in his time establishe y^e Masse:
 but because there were no altars to be
 found by reason there was not as the any
 reliques of Saints, which had wrought
 miracles: & that men might not without
 being furnished wth certain reliques, erect
 any altars to serue Masse vpon: may be
 that

*Placuit ut altaria
 de consecratiōe n. a*

that the Masse knit vp in an Attornies bag hanged vp vpo a pin in some corner, till the comming of Basilus, which was about 300. yeeres after: like as other whiles they hang vpp some proceses at Machelin vpon a naile a hundred yerres or two. In summe, let it be as it will, it is all one. Once we conclude hereby, that the Masse was ordeined by Iames the Apostle. And it is to be thought, that Iames had learned it of Clement Pope of Rome, who had written two pleasaunt letters vnto him, wherin he doth specially treat of the seate of the Bishop of Rome: and that Peter through his desertes or merites, was become the foundation of the Church: and so forth declares at large, how the Masse shall bee deuoutly done, what apparel, what hallowing, & what other necessities shall bee vsed in the doying of it, in what clothes the Sacrament shal be laid, that it may bee kepte cleane fro moule doing, & that no wormes nor mothes come at it: as in the first parte of the Councelles, in the seconde letter of Clement, is by expresse wordes specified. Whereby may be noted, what great and heauy troubles this good Clement had, & what

These letters
are written
word for word
in the begin-
ning of the first
booke of coun-
cels.

What manner of Prophet hee was, considering that hee set out in writing, all the Ceremonies of the holy Church, which were not found yet in 700. or 800. yeres after Clements time. And therefore it is, that our deare mother the holy Church doth make so high an holy day of these Decretal letters of Clement, and of other his companions, that she hath out of the same established a great many of her ordinances and holy Ceremonies. In summe, it is plain and evident, that the holy Masse hath her ground and foundation without the Scripture.

The iii. Chapter.

That the name and Ceremonies of the Masse are fished out of the holy Scripture.

NOW, as touching the name of the Masse, that hath likewise her beginning, undoubtedly out of the holy Scripture: not withstanding, that there are many & diuerse opinions of the same. For it is not very long agoe, that certaine great doctors of the Sorbonish school at Paris, did (out of that, that is alway written at the ende of all the Epistles which

The name of the Masse is out of holy Scripture.

Missa est.

S. Paul hath written, fro whence they were sent, sounding in the Latin tongue, *Missa est, &c.*) conclude, saying, That Paule did thereby geue to vnderstand, whether men should goe to heare high Masse on the Sunday.

Ioh. I. 41.

Messias is Misse

Petrus Lombard.
In the 4 booke
of Sentences,
dist 13. chap. 1.
& dist. 24. cap. 3

And now besides this, there was a Magister noster, which said, that the Apostle Andrew had a Masse booke, and had spoken of the Masse: for John rehearseth that Andrew said to Peter his brother, That hee had founde the Messias, or the appointed Christe, of whome Moyses doeth beare witnesse. And this soundes in the common translation in Latine thus, *Inuenimus Messiam, quod dicitur Christus* which wordes this wise doctour vnderpound thus, We haue found out the Masse, which Christ hath doone. Is not that wel hit? God helpe vs. Who dare now from henceforth be so stout, as to say, That the Masse standeth not in the scripture? But now, because that these Heretikes wil needes be so nose wise, & wil vnderstand al languages: insomuch that they doe mocke hereat, saying, that Messias doth not signifie a Masse: but the Messias, that is to say, The annointed: Now Petrus Lombard,

Lombarde, the wyter of the Sentences doth set downe another opinion & iudgement, saying: That this name *Missæ*, is as much to say, as *Seding*: & is so named, for that at all times there is an Angell sent out of heauē, to consecrate *þ* *Corpus domini*, that is, The Lordes body, by whō the Priest doth send his consecrated god forwards towards heauen, at such time as he hath vled these woordes following in the Masse: *Omnipotens Deus, in te hac perferri per manus sancti Angeli tui, in sublime altare tuum, &c.* that is to say, O Almighty God commaunde that this may by the handes of thy holy angel, be carried vp to the high holy altar, &c.

And out of this he doth further cōclude that whersoeuer *þ* angel doth not come, it cannot be said that there is a Masse. But truely this must be but mere dalliance: for if that were true, *þ* they must tarry for the angel, there would not bee one Masse to be said in *þ* whole worlde: where notwithstanding there are Masses said dayly by heapes. And therefore hath our deare mother the holy church drunke in another r. ayle here, & concluded in the couce l of Sec. on a, that *Missæ* is an hebreu word, what.

word: now, what it doeth signifie, is not certaine. For notwithstanding that the same Conncel saith, that it betokeneth a cleane offering: yet doth not y^e wel agree with y^e Hebrew tongue, vnlesse it were so that it were named Nisser. But it appeares much rather, to haue come of Massah, which in the Hebrew doeth signifie Heauinesse or Cursing: or else of another Massah, which is interpreted, Seeking: because the Priestes doe with five words seeke God, to see if he will come into the bread. Euen as the children of Israell did seeke in the wilderness Raphidim, to know also whether he were with them, or no: by reason whereof the place was called Massah, that is to say, Seeking: notwithstanding that it may be much more strongly founded out of Daniel, who speaking of the Romish Empire, saith, That they shall haue a new God Maschim, to whom they shal pray, and doe worship, with golde, siluer, & precious stones, that is to say, A God of strength, and of force. Wherein without doubt, hee doeth speake of the Masse God, which is a God of such power, that hee causeth all them that will not hono^r him, to be burnt. In summe,

Missæ after the Hebrew is Nisser.

Missæ of Massah a cursing.

Exod. 17. 7.

Dan. 11. 38.

Missæ is Maschim.

It is apparant, that the name of the Masse is fetched out of the Scripture.

So we further, whereas the Masse may not be song, but vpon a square cornerd stone wel solemne with crosses, and cornured with holy wordes: all that is likewise fetched out of the Scripture.

For Paul speaking to the Corinthians, sayth, That they ought not so too glozy in themselves for the Sacrament: considering that the people of Israel, (who notwithstanding were pitifully destroyed by the hand of God) had also euen the like Sacrament in the beginning, and were also baptized, and had likewise receined spiritual meate, to wit, Manna, and dranke the spirituall drinke, which did flow out of the rocke: and saith further ther e, in most plaine wordes: And the stone was Christe, that is to say (after the spirituall interpretation of the holy Church) That the Masse must bee song vpon a stone. Item Christe is also called A

corner stone: and (which is more) his grave was heuen out of a Stone, as Marke doeth witnesse: Ergo, it must needs followe, that no Masse may bee song without a stone. And because hee

Ca. altar. si non fuerint de conse. dist. 1.

Masse to bee done vpon a square cornerd stone.

1. Cor. 10. 4.

Ps. 114. 22.

Esaie 28. 19.

Mat. 21. 42.

Marke. 12. 10.

Luk. 10. 17.

Mat. 4. 11.

Rom. 9. 33.

1. Pet. 2. 6. 8.

Mar. 15. 46.

This is euen so concluded and concluded vpon the gloss in the decrees in the chap. *altaria si non de consecrat. dist. 1* & in the booke called *Enchiridion sacerdotum* of Guido de Monae Rocherii.

hee was wound in white linnen clothes, therefore must white linnen be used in the Masse.

And so forth, concerning all such Ceremonies as are used in the Masse: you may (touching those) reade the booke of Durandus, or of Innocentius, de officio Missæ, or the booke of Guido de monte Rocheni, called Enchiridion Sacerdotum, that is to say, the manuel of Priestes. For there you shall finde plainly set forth, that all the partes of the Masse are finely founded and established vpon the scripture. And to begin withal, you shall finde the times appointed for the Masse, that it must be done at thre of the clocke: because it is written, that the Iewes did at thre of the clocke crye, Crucifie him, Crucifie him: or at sixe of the clocke: so that at sixe of the clock they did crucifie, him: or at nyne, because that then hee gaue vp the ghost. For although it be so, that the Iewes at that time did reckon theyr houres otherwise than wee doe now: so that iij. of the clocke was with them, as viij. or nine of the clocke before none, is with vs: and their sixe, as our iij. at none: and their nine, as our thre, at

At what houre
Masse must be
said.

at after none: yet notwithstanding, our deare mother the holy Church doth not goe so narrowly to worke with her reckonings. It is sufficient that simplie the names do agree, and thē she lets the rest goe where it wil.

After this nowe as touching the apparel, and other consecrated or hallowed stuffe, you shall finde her Albe, or *Albe.* long white garment in the Scripture, specially where it is written: But hee *Mat. 10. 12.* that continueth too the ende shall be saved. *24. 13.*

For that long garmente doeth signifie long lasting, or long continuance. Concerning the girdle, where it is written: He that feareth God, shall prepare his heart *Lev. 2. 20.*

&c. By the gyrdle which doeth tucke vp the clothes, is ment the feare of God. Item, the Maniples are fetched out of that saying, in the Psalm: Those that sowe with teares, shall reape with ioy, and bring home theyr sheaves with gladnesse.

&c. For the sheaves are called in the Latine tongue Manipuli, so that Dauid did there speake of the Priestes Maniples. And y^e stole which they haue about their necks, cometh out of the saying of Paul: Beare in your bodies the dying of our *2. Cor. 4. 10.*

Lord Iesus Christe,

I. Pet. 4.

Cassuffe.

And last of al the head is founded out of the saying of Peter: But aboue all things haue perfiteloue among you, Let vs liue perfitelife. Which is as much to say, according too the exposition of the holy Church: Let vs put on a Cassuffe, when wee sing Masse.

And yet, besides al this, you shal perceiue that the most part of al that which is read in þ Masse, is fetchen out of the Psalmes, and other places of holy scripture, heere and there, by patches and peeces swept together, and trimly tied on a heape, as if a man of a great many peeces of Gold, as of Ducates, Crownes, Rosenobles, and Portigues, glued together wth dirt, would make a goodly dowd for a Swinestie: yet it is most true, that euery particular pece, hath a particular Pope, which did ioyne it too the rest, and so were sewed together, insomuch, that it is a right beggers cloake: as is wel knowne to all men, and as may easily be proued by the decrees and Catholike Histories. And too bee plaine, there is not any thing, great or small, but they are able to bring in Scripture

for it: as we can lightly proue by the
foresaid Autoꝛs, if neede were. But we
had rather, that those that long for such
meate, shoulde goe to the Market them-
selues, and buy that they like best, and
let it be dressed at the Tauerne, or tip-
pling house, according too their owne
diet. It is ynough for vs, that we haue
giuen them too vnderstande, who can
serue them of such vitails, and then fur-
ther as the case shall require, too proue
plainly, that the Masse is founded who-
ly on high, euen vpon the flat scrip-
ture.

The iiii. Chapter.

*Teaching that the transubstantiation or
chaunging of the bread into the very bo-
dy of Christ, & the wine into his blood, is
grounded vpon the scripture, after the in-
terpretation of the Church of Rowe.*

NOW, as touching transubstantia-
tion, that is to say, the plain chan-
ging of the bread into the very body of
Christ, notwithstanding the same was
by the holy father Pope Innocentius 3.
first set forth for an article of our belief,
about the yere of our Lord 1198, as by

The transub-
stantiation
anno 1198.
confirmed for
an article of
our beliefs.

John. 6. 55.

The explana-
tion of the Sa-
crament.

John. 6. 55.

the Decretals is apparant: yet haue we
 plaine proofes therof in the Scriptures.
 For first, Christ in the first Chap. of Iohā
 saith thus: My flesh is very meate, and my
 blood is very drinke: that is to say (after
 the interpretation of our deare mother
 the holy Church) My fleshe is truly, sensi-
 bly, and bodily taken and eaten, vnder the
 accident of the bread: and my blood is cer-
 tainly receiued and drunken vnder the ac-
 cident of the wyne. For although Christ
 inderde doe otherwise interpret it, tea-
 ching that this eating and drinking, is
 to bee vnderstode, of communing to him,
 and of beleeuing in him: I am (saith he)
 the lively bread: Whosoever commeth too
 mee, shal not hunger, and whosoever doeth
 beleeue in me, shal neuer be athirst. Again,
 It is the spirite that quickeneth, the flesh pro-
 fiteth nothing: The woordes which I speake
 vnto you, are spirite and life. Yet al this
 notwithstanding, so long as the holy
 Church of Rome wil haue it to bee un-
 derstode of her transubstantiation, as
 Syluester Prierias high Stewarde of the
 Palace of Rome, hath specially noted
 in his golden Rosarie, wherein hee hath
 gathered all the pleasant Roses and
 floures

floures of the catholike interpreters together vppon one heape: and considering that the holy church cannot erre: Christ must haue patience, & trāsubstantiatio must take place. But wee haue yet a much clearer text, to wit, where Christ himself saith, This is my body: so by those wordes doeth the holy Church of Rome plainly vnderstande, that the same which before was bread, is now no more bread, although Paule would call it bread a thousande times: but is changed into the very body of Iesus Christ, as long, and as broad, as it was hanging vppon the Crosse. And so for that cause it is, that shee doeth disallowe all the expositions and interpretations, which Basilius, Tertullianus, Theodoretus, Augustinus, and other holy fathers haue set forth vppon the same: saying, That those wordes must bee figuratiuely and sacramentally vnderstood, as Christ himselfe hath plainly saide: I am the vine: or, as Paule saith: The stone was Christ: and as G D D spake too Abraham, saying: This is my promise, Cut off the foreskinne, &c. Which is
as

as much to say, that the bread should not chaunge his nature, nor the very body of Christ bee there present, but only that it should bee a true and holy token, a sacrament, a warrant and pledge, a Seale and assurance, whereby wee are assured and fully certified, that he hath giuen by his body and blood for our saluation. And for this cause doe they call it, a figure, or token, and in the Greeke Typus, and Antitypa, that is to say, Special tokens. But I doe tel you, that the holy Church of Rome will not allowe any such interpretations: vnlesse it were so, that men woulde vnderstande them as Damascenus doth interprete the, and as was in the seconde Councell of Nice concluded by the Fathers: to wit, That the bread should bee such a seale, pledge, figure, and holy token, onely before it be consecrated: which is to say, It should bee a sacrament, before it is become a Sacrament.

For, that this is their conceite and meaning, it is apparant out of this, That long before the bread & the wyne be consecrated, or made a holy Sacrament: they doe offer by the same vnto God,

God, for remission of sinnes, as well of the living, as of the dead. For in the Canon of the Masse: yea, before the bread be turned into flesh, or the five holy words of consecration be heard, the priest doth pray, That God will accept that offering of bread, and through that deliver him from eternal death: And then, That he will bless the saide offering of bread in al pointes, and make the same, holy, profitable meate, and acceptable: That is, may become the body and blood of Iesus Christ. Yea, and before he hath yet put the wyne into the Chalice, immediatly after the Offertory, he saith thus:

The Canon of the Masse.

Looke in the Masse booke in the Canon of the Masse.

O holy Father, almighty and everlasting God, take and receive this vnspotted sacrifice, which thyne vnworthy servant doth offer vp vnto thee for my sinnes, and innumerable misdeedes, for my forgetfulnesse and vnthankfulnesse: yea, and for al these which are heere present, and for al faithful Christians, as well those that bee liuing, as those that bee dead, that it may bee acceptable, auayleable, and effectual vnto the saluation both of mee, and of them, vnto eternal life, Amen.

The prayer of the priest at the elevation and consecration of the Offertory.

And in one of the secretes which is com-

commonly read vpon the 24. Sunday
after Trinity Sunday, hee saith thus:

Another prayer
to the same
effect.

O Lorde, take and receyue mercifully
this offering, through which thou art pleas-
ed, contented, and pacified, and hast recei-
ued vs againe vntoo saluation, through the
almightinesse and vnspeakeablenesse of thy
mercy, &c.

Consider now, heere doeth our deare
mother the holy Church, ascribe vntoo
this bread, al thinges which may be at-
tributed vnto our lord Iesus Christ, the
onely begotten sonne of God: as to say,
That God is become merciful too vs, for the
bread sake, and hath pardoned vs our sinnes;
and that before the bread be consecrated, or
in any point transubstantiated or changed.

What maruel is it then, that they doe
make a God of it, after the five wordes
be spoken ouer it, and yet make a sacra-
ment of it, before it can be a sacrament:
For as they can of a peece of bread make
God himself, and of nothing create some-
thing: wherfore should not they likewise
be able to make of no sacramēt a sacra-
ment: and of a sacrament, no sacramēt?
That is to say, that a simple peece of
bread shoulde bee a holy token and seals
of

the blood of Iesus Chyist, euen before it
be made holy and consecrated. And
then e contra; that the sacrament of the
body of Chyist, shall be no more either a
sacrament, or token, but euen the very
body of Chyiste it selfe: So that the holy
Fathers must needs haue understode it
so, especially, when they say that this sa-
crament is but a token, a seale, and a
pledge, specially before it is become a sa-
crament. For after that it is once a sa-
crament, then (no remedie) our deare
mothers will is, that it shalbe flesh and
blood, & not any longer neither bread nor
wyne, to signifie the fleshe and the blood.
And therfore doth she not make any ac-
count of the exposition of Chyiste Iesus
himselfe, who (after he had sayde of the
bread) This is my body: and after ward of
the Challice or Cuppe: This is the new te-
stament in my blood: thereby declaring,
that those words, This is my body, must
be so understood, as if he had saide: This
bread is the new promise in my body, which
shal be broken for you. For of that shoulde
follow, that the bread, after the conse-
cration, and lykelwyse after the spea-
king

1. Cor. 11. 23.
1. Cor. 11. 25.

king of the five wordes, shoulde still remaine bread, and so bee but simply a sacrament, and true token of the body of Iesus Christ: as the wing vnto vs the promise of God, made in the breaking of the body, and shedding of the blood of Christ Iesus our Saviour, as was said of the Circumcision: This is my covenant which I do make with you, to wit, for that the Circumcision is a sure and holy promise, a pledge, and seale, through which the promise of God is very strongly and substantially made vnto the faithfull. No, no, I assure you: that lyketh the holy Church of Rome nothing at al. She wil lay fast holde vpon the first wordes of Christe, and not seeke after any exposition or glosse, howe necessarie soeuer they be. And for y^e cause shall Paule goe without any Audiue, when he commeth in with his interpretation, & saith, That the bread which we doo breake, is the communion of the body of Christ. For thereby it shoulde also seme, that it remaineth bread stil after the consecration: & that it is not the body it selfe, but a remembrance of the body: which thing the holy Church in no wyse admitteth nor alloweth,

loveth, for life nor death. But especially, they wil not accept nor like of the interpretation following, wherein Pauls proceeding doth declare, how and wherefore the bread is the communion of the body of Christ, saying, For all wee which eate of one bread, become one body.

Now truly, that soundeth not wel: for wee do not all become one body in substance, as the holy church wil have the bread become the very body of Christ in substance. But then the similitude, which after that he introduceth or bringeth in, is too far out of the way. For he saith, That those which feede of the Altar, are partakers of the Altar: and that those that offer vp to idols, are partakers with the Diuel. And so making a comparison of the table of the Lord, and the table of the Diuel: as though the Priestes could not eate vp that body of Christ otherwise, than as Idolaters eate vp the diuels: & as though these wordes, Eate that body of Christ, did signifie nothing else, but this, through the power of the holy Ghost to be made one body ioyntly with the body of Christ, as the vngodly Idolaters, by power of the wicked spirite

are vnitid to the diuel: That is to say
 nous an heresse: and therefore we may
 not stande vpon this similitude: for it
 foundeth directly against our Transub-
 stantiation.

But when you wil haue a substanti-
 al similitude, you must search and finde
 it out of Scotus, and Thomas de Aquino,
 or Panormitanus, and such like. For they
 bring in for this purpose, a goodly simi-
 litude of a Tauerne, or common Inne,
 where they sel wyne: For as there is com-
 monly a pottle, a garlande, or Iule bushe
 hanged out, betokening that too bee a Ta-
 uerne: and the Tauerne doeth signifie,
 that there is wyne plenty: So likewyse you
 see heere the outward accidents of bread, to
 wit, the roundnesse and the whitenesse,
 which doo signifie, that vnder the same is
 conteyned the very body of Christ, which
 is too bee resembled too the Tauerne. And
 this body of Christe doeth further signi-
 fie the holy Church of Rome, which is
 made one with the body of Christe, which
 they cal Mysticum corpus Christi, that is to
 say, The spiritual or mystical body of Christ,
 and this is that sweete wyne which the
 Priestles drinke in that Inne or Tauerne. And
 after

The Sacra-
 ment compa-
 red to a wyne
 Tauerne.

after this they do likewise bring for a similitude, the water which in Cana of Galilee was plainly turned into wyne: which similitude both so wonderful wel serue for this purpose, as to set a fitt wheele in a wagon. But it is pitie that the Priests haue not other fine wordes, whe by they might do that too. For then should the similitude serue their turns much better, if that they might (when they woulde) conuerst and turne the water into good wine: for that they might therewith the better scoure & refresh their dry throttes, when they are becom very hoarse with singing of their seruice. And it is very true, that they do what they can for that purpose: for on Saturday, being Easter euen, they pray vnto God, that he wil also do so much as too turne their Beere, saying, O Lorde, holy Father, almighty and eternall God, which hast made both heauen & earth, wherein the water is contained: I pray thee, and instantly beseech thee, in the name of Iesus Christe thy onely begotten Sonne, that thou (of thy goodnesse) wilt blesse and make holy this Beere, as thou diddest blesse the dinner of Abraham and Isaak: and as thou

This is the very prayer of the priest over the Beere, from word to word, as it standeth in the Masse, & as usually.

The changing
of the Beere.

diddest blesse the sixe pottes in Cana of Galilie, which were chaunged from water into too good wyne: euen so chaunge (for thy seruantes sake, which doo beleue in the Catholyke sayth) this substance of Beere into too pleasantesse and myrth, thorough the same, &c.

But alas, what can al this helpe, when it will not so come to passe? For they haue not this cunning: and therefore they must needs haue beene deceived, and so drinke vp the blood vpon rawe fleshe. For men may say all what they wil, and Paul: yea, Christ himselfe may bring forth what interpretation they list, but the holy Church wil stand to the first wordes. This is my body: and vpon that wil shee line and dye. The text is plaine ynough for her, she hath no neede, eyther of glosse, or interpretation. And therefore vntoo all the interpretations which these heretikes bring in, whether it be out of the Scriptures, or out of the auncient Fathers, wee wil answere, This is my body: and sike as sure too that, as the Cuckoe to her longue.

The v. Chapter: *and* of
Treating of the greates strife and difference
which is amongst the Romish Doctours,
concerning the words of the Sacrament,
and yet al they agree and stande fast tou-
ching the Transubstantiation. Herein
 are lykewyse set foorth some textes of
 Scripture, whereby transubstantiation is
 established.

IT is very true, that our Catholyke Difference a-
 mong the Ca-
 tholyke Doctours and subtile maisters of Divi-
 nitie, cannot (euen they themselues) find
 any good resolution of these words, ney-
 ther cā make them serue the turne wel,
 touching their transubstantiation, but
 that there doeth alway fall greates diffi-
 cultie and disorders therein. The hookes
 stick out in every side lyke a spindle in a
 bagge: in so much that they snarre and
 iarre amongst themselves in this mat-
 ter, like dogges & rattes: yea, *Quot capi-*
ta, tot sensus: How many heads, so many o-
 pinions. And yet notwithstanding, they
 al wyntly crie together, *This is my body.*
 The text is cleare, and needes no glosse:
 yea, they cleave as close to transubstan-
 tiation, as clay to the Cart wheele.
 Although they can not tel which way

touching the
 Sacrament.

Of the greates
 trouble & disa-
 greement a-
 mong the catho-
 like Doctours,
 as touching the
 wordes of the
 Consecration,
 see *Syluester*
Priories in his
 golden Rule. in
 tract. 2. de pa-
 rasceus.

to frame this plaine text. For too begin
withal, they all flatly lye from y^e which
was concluded in the foresaid Councell
of Rome, that is, That the very body of
Christ should be Sensualiter, that is to say,
Sensiblie, and visiblie eaten, & with the teeth
chewed in morsels. For to that they al
firme flatly, For: and that it is a false lie,
notwithstanding it is set out in the Do-
ctors very substantially. For (say they)
the body of Christ can no more bee birth,
eaten, nor digested: hee can not now be
nor suffer any more, nor be broken in
pieces: hee doth lyue eternally. Which is
apparrant by this toke, that pierce upon
Corpus Christi day, our deare mother the
holy church doth in her usual hymne a
Sacramental Carral sing these wordes
folowing:

Sub diuersis speciebus,

Signis tantum & non rebus,

Latent res eximia:

Caro cibus, sanguis potus,

Manet homo Christus totus,

Sub utraque specie,

A sumente non concisus,

Non confractus nec diuisus,

Integer accipitur:

*Sumit unus, sumunt mille,
Quantum isti, tantum ille,
Nec sumptus absuntur &c.*

What is to say:

Vnder signes most plaine to see,
Substance none which seeme to be,
Things lie hid most excellent:
The flesh is meate, the blood is wyne,
A perfect Christ in either signe,
Remaineth of the Sacrament.
He is not dealt in morsels smal,
Diuided, cutte, nor hurt at al,
But whole he is receiued:
A thousand taste, a thousand eate,
And al alike feede of one meate,
He wastes not though digested.

So we see here, thus do they deface
their owne Councils and Decrees, and
make al the holy Fathers of the Coun-
cel of Rome liars. After this, come in
Scotus and Innocentius the fourth, and
they wil defende (a gods name) That it
consisteth not in the fine words, to hang
the bel about the cattes necke: but that
it is much rather done through the be-
nediction or blessing that goeth before.
So as the transubstantiation and very
changing doeth not procede thorough
these

these wordes, *Hac est corpus meum*, This is my body: but through the benediction or blessing which went before.

Petrus de Aliaco
upon the 4.
booke of Sent.
quest. 5.

Armacanus in
the 9. booke
cap. 5.

And Peter de Aliaco saith likewise ver-
ry plainly, That if it were so, that the con-
secration shoulde be by vertue of these five
woordes (as the holy Church of Rome
doeth say and belæue) then shoulde not
Christ Iesus haue spoken the truth, when he
saide: This is my body: considering that it
was not yet his body, but must first become
his body. The other are earnestly a-
gainst this. Nowe Armacanus very wil-
ling to please both parties, saith, that
they both haue reason, namely, That
oure Lorde shoulde not haue spoken the
trueth; and yet that it should bee even so as
hee had spoken and saide. Occam in his
Quodlibet questions, hath founde out
wonderful sharpwittie testimonies and
authorities, which a blinde man shoulde
hardely haue scene without a paire of
spectacles: for hee saith, That when Christ
said: This is my body, he ment then to speake
the same of his body: yet notwithstanding
vpon certaine exceptions and conditions,
too wit, That the Priest which shoulde utter
and speake such woordes after him, as soone
as hee

as he had said the first pretie woorde (This) should then immediatly vpon a sodaine think vpon two thinges at once : the first, This is my body, which now at this present shal bee secretly hid vnder the substance of bread shal become mine owne body hereafter : the second, This body which is now hid vnder the substance of bread, that is my body, euē now at this present time. And this only shuld proue true, after that hee had thought vpon these two propositions both at one instant. And it seemeth, that Armacanus was also of the same opinion. Petrus de Aliaco, having first very subtilly prattled of the matter, doth notwithstanding yet at last fall out of the cart, and findeth fault with the opinion of Scotus, grounding himselfe fast vpon this point and purpose, That the five wordes are those which make the sport, and transubstantiaterh or turneth the bread.

Alas (sayeth hee) it is a sentence which is not true, and yet notwithstanding it is no lye: but is neyther fish or flesh. In summe, it is as much to say, as, Geue the Doves drinke. Thomas de Aquino sayth, That our Lorde, by that first worde, Hoc, This, did not teach any thing certainly: but ment to say simply and in a grosse maner thus : That

The explanati-
on of Petrus de
Aliaco.

Thom de Aquin.
5 part, qu. 2.
78. article. 5.

which is heere vnder the substance of bread,
let it be what it can, it is my body. And
Whereas some will withstand this, say-
ing, That the same is nothing else, but
bread, til such time as it be transubstan-
tiated or changed: vnto that hee answere-
th, Not so. For this sentence (sayth he)
is not fully concluded, tyll the last syllable, to
wit, Vm, be pronounced. And therefore
no iudgement can be geuen of the verity
or falsitie, tyll such time as y^e fine words
be fully pronounced. For this is the mat-
ter first cleare, & the bread perfectly chan-
ged into the body of Christe.

*Vm, the last syl-
lable of these
fine wordes
Hoc est corpus
meum.*

*In this booke of
the Trinitie.*

Richardus de sancto Amore sayth,
That these wordes, This is my body, is iust
as much as to say thus, The thing, whereinto
this bread and wine shalbee changed, is my
body. Other againe will say, that Christ
did not by this woꝛde Hoc, This, mean
the bread: but simplie, the accidentes or
qualities of the bread, to wit, The whi-
nesse, The thicknesse and The roundnesse
and that these wordes, This is my body,
is as much to say, as, My body is heere hid
vnder the Accidentes or qualities of the
bread.

The holy Bishop Durandus is of another opinion, namely, That Iesus Christe did once consecrate, by his secrete power, which is hid and vnknowne vnto vs, and not by power of these wordes. But yet shoulde hee (notwithstanding) after that haue set forth by the five wordes, the fourme and maner that men should vse to play this part of transubstantiation after him. Insomuche that the Priestes should now consecrate by another power and vertue, than Christ Iesus did.

Durandus. reads the 16. chap. of the second part.

Contrary to this, Comestor is of opinion, That Christe consecrated with the same wordes, but that he did first whisper them out secretly betwene the teeth, and so changed the bread into his body, and the wine into his blood: which being doone, he spake the same wordes aloud to his Apostles.

Comestor.

Nowe let see what good Bere you can beleeve of this, and ioyne all these wise heades together, to trye which of them is the wisest of all, and who hath shot downe the Popingare. Truly, for my parte I beleeue neuer a one of them all. For the Catholique Doctors of our time haue bene forced now againe

againe a freshe to fetch out of a corner,
other newe, and vengeance, will fetch
and strange trickes wherwith to main-
teine the matter & make it good against
these Heretikes: and yet are not at this
present agreed amongst themselves, nei-
ther can they tel wherupon to settle and
grounde themselves.

Bishop Gardiner
of Winchester.

For y^e god Gardiner
(a Coliah amongst the Catholikes) ha-
set forth a great booke vpon this matter
and hath sounde out many quicke wittie
reasons, saying, That our Lorde, when he
spake these wordes, did meane a thing which
is not to be found: and hee doeth name it
Individuum Paganum, that is to say, A litle
incomprehensible winde, or moth, which flie-
eth hence away in the ayre. In furtherance it is co-
nen as much as a litle nothing, hanging by a
small filke & threed. And then he saith fur-
ther, That this worde *Hoc*, must bee vnder-
stoode of suche an *Individuum Paganum*, or
flying moth.

I beleue verily, that he hath drawn
this out of Democritus well, who saith:
What trueth lay buried in a deepe hole:
and so in the meane space doth teach for
a veritie, That there are many litle wa-
uering things, alwayes shaking and fly-
ing

ping in the ayre, which hee doeth call in
 Graeke Aromi. signifying Indiuuum or
 Inseparable in Latine. And of these flying
 or wilde besekens shoulde the world, by
 operation of it selfe, be made & brought
 together. Which fantasie that good man
 Epicurus, and all Epicurists haue likewise
 followed, and stoutly defended. And eue
 so wil our Gardiner likewise mainteine,
 that this holy breadgod should be made
 of an Indiuuum Vagum, and that Christ
 knewe well to speake of that matter: al-
 though the bakers might very well pro-
 test against that, & say, That they haue
 made it of good wheate meale: yea, of
 the finest wheate flower with dogges
 grease, and not of a wilde beseken, which
 is no where to be found. But Ioannes de
 Louanio, that worthy & profounde lear-
 ned Magister noster, who hath so long car-
 ried the wisdom of Louen in his head,
 that in the end his braine did ware fee-
 ble, and hee starke mad, that man in his
 booke which he did write vpon this mat-
 ter, sayth, That heerein chanced a great
 myracle, too wit. that the bread is no
 more bread: but that there doth remain
 onely the qualities of the bread hanging

*Gods bread so
 made of an In-
 diuuum vagum
 or wilde beseken*

In the ayre, without ground or bottome,
as if a Cow should hang vpon a Cher-
tree: & that yet likewise there remains
amongest these qualities a perfit sub-
stance of Bread: so that it is still bread,
and yet notwithstanding it is no bread.

In summe, you shall finde as many
peares as plummies. Pea, is not and so
is yea. Chickins eat hay, & with them
horse turdes and good swarte figges are
all one.

There are many both high and low
speculations, amongst our Doctours,
who yet trauell continually (like Asles)
to vndoe this knot, and yet cannot bring
it to passe: for the deeper they wade in
the matter, the more they are wrapped
and entangled therein. For they per-
ceiue very well, that it will not come to
any good perfection, so that the Bread
shoulde become the very body of Christ
for that then it must needs follow, That
the bread died for vs, and that a dead and
huellesse creature shoulde be our God and
Saviour: and yet would they very faine
bring the matter too passe, so that they
woulde seeme too sticke too the wordes of
God: and yet for al that, mainteine & hold

hold their transubstantiation also. They doe well consider, that they cannot iustifie the wordes, vnesse they doe expound them sacramentally, and figuratiuely, as the Heretikes doe, who make no great matter of vengeance wittie questions: But our Doctours and faithfull Catholikes wil neuer come to that bayte, they will rather spend both hide and hayre, than they will recant & geue ouer their opinion: yea, it were also an eternall slander for our deare mother the holy Church, and a meane whereby she should susteine too great damage. For Transubstantiation is the very best fishpond & shambles y^e belongeth to her kitchin: & therefore wil she defende that with tooth & nayle, and in no wise suffer it to be plucked out of her hands. Wherefore it is no maruell, that our Doctours had rather inuēt new myracles one vpon another, & make new & strange glosses neuer heard of before: yea, turne all topsie turuie, neither touching y^e heauē, nor the earth, & braul & chide one against another like whores, knanes, & cutpurses, than they would consent & agree to doe such a spitefull displeasure to their
entirely

These questis
you shal haue
in the wipers
of the Senten-
ces vpon the
first & 2. cap. of
the 12. dist.
and vpon the 1.
cap. of the 13.
dist. in the 4.
booke of the
Sentences.

Whether a rat
or a mouse doe
eate the body of
Chr. &c.

entierly beloned mother the holy church
of Rome, as to iopne with þe Heretikes,
her moztal enimies, to fetch out of Paul
or out þe old fathers, a Sacramental ex-
position, and therby to doe iniurie to the
woztie Transubstantiation. They are
yet besides this, in great difference and
dissention about many questions apper-
ting vpon the same matter: for they can
not conceiue wherevpon the qualities
of the bread are founded or grounded,
considering that it is no more bread: and
then, that it cannot be said, that the bo-
dy of Christe it selfe shoulde be rounde
white, sauour, and weigh, as bread: then
whether this weight, this roundnesse,
and this colour remaine hanging in the
ayre without any prop, or that they are
cleane consumed, or where they remaine
Item, when the offertory or Masse is bro-
ken, what is there broken, whether the
accidents & substance of the bread, or þe very
body of Christ it selfe? Item, whether this
transubstantiated body is so quickly gone,
when there commeth a spowse or a Kat,
to gnawe vpon it, or when spowes or
Normes doe breede in it? Therof
they dispute apace, whether the sub-
stances

place of the bread with them, w^{ch} his acci-
dents & qualities get him home againe,
so that the Bites or Spice doe gnaw upon
nothing else, but onely upon the acci-
dents and qualities, without touching
the bread. It is very true that the master
of the sentences, did leane of this point
very slenderly. For these are his words.

Verely it may well be said, that vnraso-
nable beastes doe not eate the bodie of
Christ, although it seemeth they doe so: but
then, what is it that the Mouſe taketh, or
what is it that she eateth? That doeth God
knowe.

Yet not withstanding, those other doc-
tors which haue written upon the books
of sentences are not therewith satisfi-
ed, but wil yet haue a further considerati-
on of the matter: especially considering, that
the gloſſe of Henricus de Yrmaria, luyt-
ten vpon that text, saith thus: That the
mouth of a Mouſe is not so vncleane, as the
mouth of Sinner. And all they general-
ly do teach, that the sinners do without
doubt eate the very body of Christ: Ergo
Potio.

Some besides this, yet can they not
agre among themselves to know whe-

th.

they

In the booke of
Sentences the
1. Cha. dist. 11

A Mouſe and a
sinner in the 1.
chap. of the 9.
dist. in the 4.
booke of the
Sentences.

ther all the words which they of themselves haue added, which are not written by the Euangelistes, doe serue necessarily to the Transubstantion, or no? For Thomas de Aquino, will stoutly defende, That they are most necessary therunto: that without them the Tarte cannot be wel baked. Now against this Boanacura, and maister Henricus de Gandau, with diuerse other writing upon the 4. Booke of the Sentences, say that these words serue onely to beautifie and set forth the other for comelines sake: but it is needlesse for Scotus to write his opinion: considering that it cannot be certainly knowen, whether they bee very needful or no. And yet notwithstanding, he both conclude, that the dole is void to say them, neither more nor lesse, than as if they were most necessary to the forming or making of the Transubstantiation. And Guido de monte Rochern, doth flatly confesse, That hee knowes not what to say to the matter.

Decline with water
the transubstantiated.

Then further they are in contention, whether y^e water which they doe mingle with the wine in y^e Chalice, is first changed into wine, and after that into a be-

so that there should be two transubstantiations at once: D; that it is incontinent and by and by turned into blood, as well as the wine. And if it become blood, as appeareth it should, by the example of the two Colleps, of whome I spake before, by what power that can bee so, seeing Christe did not meddle with any water, nor the Evangelistes doe not write any thing therof: And then, if the Priest should put more water into it, than wine, (which they doe not gladly, or willingly :) whether then the Transubstantiation should take full effect, or that it would stay, for doubte of doubting in the water.

Item, if by chance, after that the wine be consecrated & turned into blood, one should put into the Chalice as much wine more, whether then the first wine should be no more blood, but become wine againe, or that it should be blood and wine mingled together: either that it should altogether be turned into blood: Item whether a Priest may say and serve Masse with vinegar, or veruice, or with must, or whether say Masse in bar: and whether that the body (after the consecration)

This question you shall have in the matters of the Sentences, in the 5. chap. the 11. dist. in the 4. booke.

Looke in the
booke called
Encheridion sa-
cerdotum, in the
3 chap De sa-
cramentis Euchar.

words spoken, and all parts of the same
substantiation wel plaied) could do his
office as wel as the wine, and leape su-
denly out of one substance into another:
Item, if there were xij. or xij. Offer-
ings, Dishes, or singing Cakes, laide up-
on the altar, and that the Priest could tel
no better then my maide, and he told but
twelue, and vpon that intent do pro-
nounce the same wordes, thinking that
there were but twelue: then whether al
the thirtene should be consecrated and
transubstantiated: considering that the
intent and meaning of the priest is wholy
necessary to the transubstantiation:
that neuer one of them should be tran-
substantiated; considering that the one
hath as much vantage as the other; and
not any one of the more base or viler
then an other; seeing that they all do
heare and vnderstand the wordes of the
Transubstantiation indifferently, one
as wel as an other.

There are yet (besides these) manye
other like difficulties, sufficient to make
deuout Catholike men to doubt, touching
this foresaid article of Transubstantia-
tion: (I assure you) they trouble the same
such

even of our maisters of Louen, and are oftentimes occasiō that they must drinke two or thre quartes of wine the more, and sometimes be so drunk, that they fall from the bench, and catch a red nose: yea, and sometime that they dispute the haire from their heads, through the great zeale whereto they are warmed, wherby they often fall into drunken diseases, & sometime into Plurisies, whereof diuerse times they dye: & so the church of Rome doth faile of her best pillars. And yet for al this, as concerning the highest & most principall article of transubstantiation, they all daunce after one pipe, and agree as wel in one, as Herode and Pilate. And as touching the rest, they remit that to God, to take care for: so after, that they haue brought forth many cūning tricks, and deepe wittie speculatiōs, and bawled about those a long time, and in *tranquæ partem*, that is to say, pro & contra, to & fro, haue reasoned on both sides very Magistralliter, that is, Maisterly indeed. In the end they make this conclusiō: *Sed quomodo hoc fit, nescio, Deus scit*: that is, I cannot tell what to say to the matter, I cannot conceiue howe that maye

In the 4. booke
of the sentences
in the before
named A.B.

come to passe, God knoweth all : And yet notwithstanding, they doe alway conclude this to bee an article of the faith, whereof no man must doubt. For our deare mother the holy church will haue it so. And yet in the mean space, for the better stay of deuout consciences, and something to establish these great doubts, they haue ioyntly sound out a new p[ro]p[er]tise to p[ro]p up their generall building of transubstantiatiō, to wit, first a great beame which they call Concomitaniz: and then a long rib, called, The stedfast intention of the holy Church : wherewith they do so strongly p[ro]p up this building, that not only Christs boody; but the whole Gods head may stand vpon it without falling. And if it were so, that y^e priest did d[re]m and had no regard to his Masse: yet haue they a remedie for that. For the good intent of the holy Church is so sure, & vnr[em]ou[e]able, that the intent of the priest is not greatly to be accounted of, but may wel inough go walke abroad, & se if there be any good cheere towarde, and that his maie keepe good rule at home, which is a folly matter. For otherwise, if y^e priests were yet halfe drunk with god then the

Whether a
Priest being
halfe drunken,
& in a d[re]ame,
can make the
body of Christ,
ec.

Euēn befoze, oꝛ that his maide had cha-
fed him, oꝛ ȳ but only a fly did come & sit
vpon his nose, he might perhaps therby
soꝛget his good intent, euēn as hee was
speaking the holy woꝛds, & then shoulde
not ȳ bread become a God: which were a
perillous matter. Foꝛ the simple people
shoulde then pray to a peece of breade, in
place of their God & creatoꝛ. Therefore
cometh the holy church now in soꝛ a help
and doth set smꝛth soꝛ a perfect article of
our faith, that it is likewise sufficient soꝛ
euery one to beleue whatsoeuer ȳ church
beloeues, although they know not what
it is. And again it is sufficient ȳ the holy
church haue generally a perfect determi-
natio, ȳ whersoener Masse is don, there
is the bread changed into God, although
it were so that ȳ priest did think only vpon
his maide, oꝛ on his kitchen. In summe,
there is not a hole but the hellish Church
hath a peg to stop it withal, she can turne
euery thing too the best: so that there is
no more difficultie. And if the Doctours
and Licentiates, do chide & bzall among
them selues, that makes no great mat-
ter: we ought to comit all these weigh-
tie causes, to the iudgement of the holy

*Guido de monte
Rocherii.*

Catholike Church, and must simply
and iointly beleue, That as soe as the
fine wordes are spoken, that which the
Priest hath in his hands, is turned into
God, let it then be what it wil, either wa-
rry bread, or the accidents of bread, or an
Individuum vagum, that is, a wilde beche.
That is no matter at all to vs, it is suffi-
ciēt that we know it is our God, which
we must pray vnto in the Masse. For the
terte is plaine: This is my body, there
needes no glose vpon it. And although it
be so, that all the Doctours of Louen, of
Paris, & of Colen, cannot vnderstand it: yet
it is sufficient for vs, that we haue fetcht
our transubstantiatio out of it, and let it
forth irrenocably. Although we haue yet
many mo other plaine textes, wherby to
defend it: which are very plentifully set
forth by the worshipfull Eckius, & other
worthy Pillars of the holy Catholike
church: as specially that which is writtē
in Ieremy, That when the vngodly Iewish
Priestes and false Prophetes went about to
bring Ieremie to death, because hee did
earnestly condemne their vngodlinesse, they
sayde thus one to an other: Let vs marre
his breade with woodde, or let vs destroy the
fruite

fruite together with the tree, and roote him out of the kingdome of the lining. For this now hath our deare Mother the holie Church turned for the best vnto our masse priests, as though they had holden this Councel together, and saide: *Mittamus lignum in panem eius*, that is to say, Let vs cast wood into his bread, vnderstanding thereby, that they will counterfeite (in their masse) the passion and death of Iesu Christe, who suffered vpon the Crosse, with a peece of bread. And to this end doe they cause these wordes to be song yeerely in the passion: wherevpon she hath resolutely concluded, That the bread is changed into the very bodie of Christ Iesus: as is too be sene in the foresaide booke of Eckius, & of other stout Champions of the Romish church. Yea, and likewise to proue that this transubstantiation is neither so wonderful, nor vnnaturall, as the Heretikes exclaime, that both Eckius teach out of the Scripture, where the Diuell saide to Christ: If thou be the sonne of God, commande that these stones be made bread. Consider now, is not that a playne declaration, where to no answere is to be made? And by this

1ere. 12. 12.

Mat. 4. 1

this it is well to be thought, that the diuell woulde gladly haue had a masse in the wildernesse, but onely that it coulde not be for lacke of bread. And this may possibly be the cause, wherefore our mother the holy church doth (vpon al the altars, & in al the bookes, where this story is in hand and dealt withal) cloth the diuel in a friers cotle, to the end men may know, y^e he was an holy Heremit, or an Anker, which did very deuoutly saie Masse in the wildernesse, and therefore doth looke out so Masselike. But when he saw he did lacke bread, then hee sought & made meanes too our Lorde, to see if he woulde erect a new transubstantiation. And now, because this temptation of the Diuell is in the Hebrew tongue called Massah (as is before rehearsed) therefore it is not to be thought unlike, y^e our masse hath therof borrowed her name. For as Sathan said: Command that these stones bee made bread: so say the Priestes in their masse: Command that this bread bee made a body or fleshe:

The diuell doth
saie in the
wilderneſſe.

Massah is Masse.

Wherin the Priestes are something more likerish, thā their master was: for that they will not be contented with dry bread

bread: but that hath his understanding
 & meaning. Wherby thus muche it is in
 effect, That our deare Mother the holy
 church, hath out of this Massah, or temp-
 tation of y^e diuel, very strongly establish-
 shed her Transubstantiation.

The vi. Chapter
*Establishing the sufficiencye of the Sacramēt
 vnder the substance of bread alone.*

WE haue hertofore set forth, that
 the holy Church of Rome hath
 directly against the commandement of
 Christ, agaynst the vse of the Apostles, &
 agaynst the long continued customs and
 manner of the primitive Church coman-
 ded, That the Lay people should not re-
 ceine the Sacrament of the Lords Sup-
 per, but vnder one kind onely, too wit, of
 the bread: as it is plainly set forth in the
 decre at y^e council of Constance, here be-
 fore declared. But now because it shall
 not seeme that she hath muche a doe too
 without a text or twaine of the Scripture,
 and to bring them in to serue her turne,
 she doth therfore alleadge here manifest
 texts, wherby she doth set all things
 vnder, she, and in perfect frame.

To

This worde be-
 yng thus alle-
 ged by *Eckius* in
 his manuel in
 the 6. chap of
John, and all
 whatsoeuer is
 betwene both
 of the drinking
 of his blood, he
 hath left in the
 penne.

To begin withall, it is written in the
 6. of *John*, This is that bread which com-
 meth from heaue, that he which eateth ther-
 of shoulde not die. I am that lining bread
 which came downe from Heauen: if any
 man eate of this bread, hee shall liue for-
 euer. And the bread that I will geue, is my
 fleshe, which I will geue for the life of the
 worlde. &c.

Note here, no we both bee meddle but
 with the bread (saith *Eckius*) Ergo the
 Laie people neede not the Wine. That
 sounds as well, as if a man should make
 this argument: Christ saith in the 15. of
John, I am the true Vine, you are the bran-
 ches, &c. Here he speakes onely of the
 vine, and not of the bread: Ergo the Lay
 people neede not receiue the Sacrament
 vnder the substance of bread, but onely
 vnder the substance of a vine. Is not that
 very well reasoned, too catche the Heret-
 ticks in a trap: After that we read, that
 Christ was knowen in *Emas* vnto two
 of his disciples, by breaking of bread: and
 there is not one worde of drinking: Ergo
 the Laie people may not drinke out of
 the Chalice. And if any man thinke that
 Christ shoulde not there haue ministered
 a sa-

John. 15. 1. 5.

Mat. 24. 10. 11.

sacrament (as the Heretikes will say)
 that it is a lie: for our deare mother the
 holy church hath determined otherwise,
 declaring that hee did minister the sa-
 crament two times, once at Hierusalem,
 for the Priestes, at his last supper: and
 another time at Emaus, for the Laie peo-
 ple, after his resurrection. And although
 it is certaine; That these two disciples
 were Cardinals, and not Laie men, as
 Eckius indeed both finely maintaine in a
 certayne place: yet what is that too the
 purpose? Did you neuer see Cardinals
 that were no priests? That is no newes.
 Where are now a dayes yare but young
 childre, & newly crept out of the shelles.
 And when all this is saide, there is no
 where to be seen; that these two disciples
 had shairen clothes, or the priestly cha-
 racter or cognisance: Ergo then must they
 needs be Laie people. So we threthwe
 pray thus in the Pater noster; Come vs this
 day to our daily bread, & we be not asperes of
 any thing to be feared: yett therein the Laie
 people beleeve to be in the wine in the com-
 munion: and although y priests & the Laie
 say the same words in the communion, yett
 the effect is not the same: for the Laie
 man receiue the bread:

In his manner
 of Eucharistion
 locorum commu-
 nium, in the cap.
 of Cardinals,
 there be saide
 that 27. of
 Christes disci-
 ples were all
 Cardinals.

Looke in the
 foresaide booke
 of Eckius, and
 vpon other Ca-
 tholikes which
 doe found vpon
 this argument.

bread:

bread: that cannot serue the turne. For
 the priestes must needs haue some pri-
 rogative, because they are the beloued
 children of our mother the holy Church.
 Fourthly Luke in the Actes of the Apo-
 stles wryteth: That those which believed,
 continued in the Apostles doctrine & fellow-
 ship, and in breaking of bread, and in pray-
 er: wherby straightway after he writeth
 out more simply, saying: And sold they
 possessions and goods, and parted them to all
 men, as every man had neede. And they con-
 tinued dayly with one accord in the temple,
 and brake bread in euery house, and did eat
 theyr meate together with gladnesse and si-
 glence of heart, praying God. Out of this
 doth our deare mother the holy church co-
 clude, that the cup ought not to be mini-
 stred vnto the Lay people in the supper of
 the Lord, because that here is no mentio-
 made of wine, but onely of Bread. For
 although in many other places of holy
 Scripture, all kynds of meates & drincks
 are vnderstand vnder the name of bread
 and eating: yet that cannot take place
 here, considering that our deare mother
 the holy Church hath otherwise inter-
 preted the same. And Pauls hath likewise
 wrytten

written, That all men shoulde esteeme the Apostles and Preachers as Ministers of Christ and disposers of the secrets of God. For out of this doth our deare mother the holy church teach, That the Priests are to be resembled to God, and are mediators betwixen God and the people, & so by this meanes may freely change or alter the sacraments, as they shal think good. Is not this a subtil & double dealing with the scripture? Wherefore then doe these Hereticks say, that we haue no Scriptures wherin to defend this our doing, whereas we bring in sacks full of scripture, as all men may see.

And the, touching that they wil beate vs downe byne roode, saying, That the Church her selfe hath alwayes done other wise, as may appeare out of the aunient Fathers, Councelles, and Canons, we care not a point, for that we hang that on the watter, for all that is past and gone, the world is now in another state than it was then, for in those daies they were for the most part al ready to shew their blood for the Christian belief. And for that cause, did they want the blood of Christ, as the Catholike Doctors

1. Cor. 4. 2.

This is set forth by Bernard of Lurenburgh, to this end, with the arguments following in the register of Hereticks, in the 12 part of the 4 booke.

This is written by the sayclaide Bernarde Bressillon of Dinant, in the same place as before is written.

Cyprianus in his
3. epistles and 2.
booke written
to Cyprianus.

1577. 1. 1. 1. 1.
1577. 1. 1. 1. 1.

1577. 1. 1. 1. 1.
1577. 1. 1. 1. 1.
1577. 1. 1. 1. 1.
1577. 1. 1. 1. 1.
1577. 1. 1. 1. 1.

Doctors haue writtten, according too
the doctrine of Cyprianus, saying, howe
can they shed their owne blood for Christs
like, if they doe not drinke of Christs blood
But nowe there is no more tydings of
those matters: so the holie Church of
Rome will not lose one drop of her blase
considering that she hath ynough to be
so: the desire of the holy Catholike faith,
to shed the blase of the Lutherans and Cal-
uinists, like water in the desertes. And
therefore it is not any more needful that
the Laine people shoulde drinke the blase
of Chyille out of the Chalice vnder the
substance of wine. They can digest it well
ynough rawe, as it was shed out of the
booke of Chyill Iesus: yet for al that, the
Priests haue this advantage, that they
may drinke the blase of Chyille both
wayes. And yet is not the blase of Chyill
in the Sacrament, taken quite away
from the Laine people: For when they
doe eat the whole body, with flesh
and bones, it is certayne, that they get
in the blase withall. For the beforemen-
tioned Bonaventura doeth make menti-
on of a certayne miracle, of one which
would not belieue that there was any
blase

blood in the holy ~~off~~, or singing bread, be-
 sed in the holy masse, and today n^o there
 came blood running out. And likewise Alex^{ander}
 ander de Ales doeth declare, that vpon a
 time when the people would haue recei-
 ued the sacrament vnder both kinds, there
 was suddenly before them a platter full of
 blood, whereof the good deuout people be-
 ying inuicellously abashed, were glad to
 content themselves wth the one. And y^e this
 blood (vndoubtedly) is with the body, was
 haue here before by many other miracles
 declared, sufficiently proued. Therefore
 haue the Late people no occasion to com-
 playn, as though the blood of Christ were
 denied them; for euen the Priests them-
 selues are contented with one kind, on the
 good Friday next after the Shire Thurst-
 day, wh^{er} they haue had theyr sops in good
 Bastard of Rommay. For then the next
 day, being good Friday, they sing a dyer
 masse, & haue a spouses banquet, as well
 as the Late people doe at Easter. Before
 time likewise, in the Iewische Church
 the Late people had no part of y^e drink
 offerings, but the Priests only. For
 although that Chrysostome sayeth, con-
 cerning this matter, that this is nowe chan-
 ged

Lehius in his
 Manual of Ecu-
 menical locu-
 rum.

Lehius and Bar-
 nardus in the
 places before
 spoken of and
 named.

A dyer masse on
 good Friday.

In the 18. Ho-
 mily of sermons
 vpon the 2.
 Epist. to the
 Corinthians.

Chrysostom.

god, and that in this Sacrament the Lay people must enjoy the like meate and drinke as the Priests doe, so as now the one hath no more advantage than the other, as they had in the olde Lawe: yet cannot the saying of Chrysostome any thing serue in this place. For agaynst Chrysostome will we set howther Barnard of Luxemburgh, professor in Theology, and Iohn Eckius, with all other good Catholike writers of our time, who haue otherwise written and determined of this matter. And as touching which the Huguenotes doe alledge out of Paul, yea, out of Iesus Christ himselfe, saying, That Paule did command all christen people, to doe according as Christ had ordeined, and as Christe had saide: Drinke all of this: We doe answere too that, that this was onely a simple permission, and not a speciall commaundement: as he saith in another place: Destroy this temple, and I will builde it vp agayne within three dayes: for that is no commaundement, but onely a permission, as if he saide: If it be so indeed, that you will destroy this temple of my body, I will not forbid you, but I will builde him vp agayne, &c. In like maner both our mother the holy Church say, that these Images Drinke

This is the
force of the be-
fore writte Bar-
nardus brought
vpon this place

you

you all of this: And, As often as you drinke this, you shall declare the death of the Lordes. Those woordes are thus too be understood, as though hee had sayde: I doe not will you Laie people too doe so, but the Priester onely: notwithstanding, if you will doe it, and that the Priester are contented withall, I will not then be agaynst it. Thus you see the game is winning. Nowe let us to an other matter, tending to the like end.

The vii. Chapter.

Which doth treat of full satisfaction for sinne, of the desertes of good woorkes: also of the merites, of Christs passion, & of iustification: of the difference betweene mortall sinnes and venial sinnes: & of the assured hope of saluation.

Now, seeing that we haue sufficient-ly spoken of the holie Masse, and the Sacrament of the Altar, & that our mother the holy Church of Rome doeth moreover teache and set forth for an article of the faith, That we by desert bearing a Masse, and receiuing the Sacrament, may make full amends for our offences & sufficiently satisfie for our sinne: therefore it is no more verie necessarie,

Of merites and justification.

that we something treat of satisfaction
for sinnes, & of deserving by good works,
the rather, because the Heretiks do with
their Scriptures so trouble vs, touching
this point, as they turne both ethe spit &
the rost meate into the ashes: in so much
that we shall lose both the sheep and the
heere, if we suffer this to be so pinched
from vs. And therefore it is necessary to
put al good Catholike childe in remem-
brance, that in no wise they doe give any
care to the heretiks, touching this point,
for feare least thereby they shoulde be
brought out of the right way, & so by re-
ceiuing their goodly reasons & multitude
of scriptures, bee perswaded fro their due
obedience to the holy Church of Rome.
And to the end that every man shoulde be
warned, and not by negligence sodenly
taken in a trappe, therefore shal I let out
(something more at large) their meaning
touching this point, to the end that every
one may see, whether our deare mother
the holie Church haue not iust occasi-
on so bitterly too curse and banish their
doctrine.

Then, to begin withall, they do take
vpon them too defend and maintaine the
scrip

Scripture. That all finnes are deadly, and all finnes are mortall, because that sinne is the breaking of Gods commandementes, as Saint John 1. John 3. 4. sayth: And That whosoever doeth not otherwise all, whatsoever G O D hath commaunded in his Lawe, is accursed. For Saint James both witnes, That whosoever transgresseth in one point of the Lawe, is guiltie in the whole: considering that the same G O D which commanded the one, did also command the other. Insomuch that all those which commit sinne, are through sinne alienated and estranged from the life which is onely to be had at the hand of God, and so must fall into the hand of death, saying that The recompense of sinne is death, according to the saying of Saint Paule, whereby all men (without any exception) which are under sinne, are likewise under the bondage of eternal malediction, death, and damnation: considering that all have sinned & are fall away from that life which is of God, into his wrath, and doe thereby become (if the special favour of God were not) the children of wrath, of cursing, & of death: yea, and to this may be called the very crueltie of God. Out of this they conclude,

Rom. 12. 21. **That in the wyde world, both here and**
 Eph. 5. 16. **meane, nor counsell to be sought for the**
 Rom. 3. 18. **payment & accomplishment of our satis-**
 John 1. 29. **faction, but that all must be discharged to**
 1. Pet. 1. 19. **the determinate farthing: which is as**
 1. Pet. 2. 24. **much to say, that all people are under**
 1. Pet. 3. 4. **eternall wrath, curse, and damnation**
 Gal. 4. 4. **God, considering that the sentence of**
 Gal. 3. 17. **God being once pronounced, must endure**
 1. Cor. 5. 21. **for ever: and a man being dead, and once**
 Acts 1. 24. **taken away from life, can never restore**
 1. Pet. 3. 18. **himselfe agayne too life. And thus (say**
 Col. 1. 15. 16. **they) there is no more to be said, but all**
 John 1. 1. 2. **flesh are debtors unto God. But the**
 John 1. 4. **is the mercy of God made manifest, and**
 John 3. 15. 16. **the punishment of our sinnes, is laid**
 18. 36. 4. 14. 5. **upon our Saviour Jesus Christ, the un-**
 24. 6. 35. 40. **spotted lambe of God: that he hath suf-**
 7. 38. **fered for vs, & taken upon himselfe**
 Rom. 3. 22. **that he, being become man, and having**
 26. 28. 30. 4. 5. **put on our nature, hath borne the burden**
 24. 5. 2. **of this curse, this wrath of God, this**
 Gal. 2. 16. 17. **death, and this hell and damnation, and**
 20. 3. through **through his diuine and eternall power**
 1. Cor. 5. 6. **(so) that he also was the onely Saviour**
 Phil. 3. 9. **God, yea even God himselfe, and the**
 Col. 1. 12. 23. **author, and wellspring of eternall life,**
 Rom. 3. 24. **both overcome and finally taken away**
 Eph. 2. 8. 9. **the**
 Rom. 4. 4. **the**
 1. Tim. 1. 9. **the**
 Tit. 3. 5. **the**

the same, and hath freely, and without
 deserte, by his mere mercy, given unto
 all those which doe faithfully beleue
 in him, life and iustification. Insomuch
 that they now, in the Person of Iesus
 Christe, as Partakers of his Bodie,
 boldly appeare before the Diuine Ma-
 iestie of God being assured, that
 God is theyr good, mercifull, and
 moste louing Father, and doeth no
 more charge them with the burden of
 theyr sinnes, but most mercifully for-
 getteth them theyr olde and odde debtes,
 and pardoneth them of the punishment
 which they haue deserued; not throughe
 any of their good woorkes, merites, or de-
 sertes, but throughe the powere of the me-
 rites and deserts of our Saviour Iesus
 Christe, who hath made restitution for
 that which he neuer had: & hath not only
 taken vpon him to discharge our debtes,
 but also to suffer our punishment, & hath
 borne the same wholly in his owne per-
 son: so that he is iustly called, Our roun-
 some, Our Pastour, Our pledge, Our full sa-
 tisfaction, and the costly price of our Sal-
 uation, without whom there is no sal-
 uation, no ransom, no redemption in

Gal. 5. 1. 3. 4.

Rom. 8. 55.

Heb. 9. 24. and
10. 12.

1. Pet. 1. 7.

1. Pet. 5. 6. and
4. 12.

Heb. 12. 5. 6. 7.

Gal. 3. 7. 8.

the world. And therefore say they, That
whosoever will begin to account & reckon
with God anew, and make satisfaction
or payment unto him, whether in whole
or in part, of that which they are indebted
unto him, those are wholly quite of
Gods merrie, and bind themselves soule
and body to the full obsequy of the law,
& do clearly take away & renounce (as
much as appertaineth unto them) the
merits of Christ: notwithstanding that by
the iust iudgement of God) sinne is too
hominable; that it cannot by any means
be recompensed, or fully satisfied; but only
by eternall death & damnation; or else by
the sweet and most precious offering of
the body and blood of Iesus Christ
which is (before God the Father)
a sufficient Satisfaction and recompence
for the finnes of all those that have
they full trust and confidence therein.
And also they doe acknowledge,
That God doeth in the meane space
correct his children in this world, and
promoueth their faith by many and sundry
troubles, crosses, and afflictions: partly
for that they shall learne to know very

very wel their misery and calamitie, and
 thereby be prouoked the rather specially
 to flie to his mercie for succour: partly
 that thereby they may become like vnto
 their master and heade Christ Iesus
 and with him dye from sinne, and
 rise vpp, in newnesse of life, and hereo-
 after live and reigne with him eternal-
 ly: but they will in no wise consente,
 that these troubles, crosses, & afflictions,
 should serue any thing for satisfaction or
 remission of sinnes, no nor so much as
 for the least sinne that can be thought
 vpon. And like wise they cleere dissent
 and disagree from vs, saying: That all
 the good wishes that any man can be,
 during all his life, cannot serue him to
 any purpose for the remission of the least
 sinne that ever he hath committed: con-
 sidering that all men (without exception)
 are of nature bounde to obey God,
 to loue him with all their heartes, with
 all their might, with all their power, in
 body & soule, with thought, & in all that
 lyeth in them: to loue their neighbours
 as themselves, in such manner, as though
 they had accomplished all this (which
 is impossible for any man to do, for that

1. Cor. 11. 30.
 Rom. 5. 3. 4.
 Heb. 12. 2.
 Colos. 1. 24.
 Rom. 8. 17. 28.
 2. Tim. 1. 8. 9.
 Mat. 22. 23.
 Mar. 12. 29.

2. 1. 1. 1. 1. 1.

2. 7. 2. 1. 1.
 2. 1. 1. 1. 1.

2. 1. 1. 1. 1.

Gal. 3. 10.
 1. Cor. 1. 46. 1.
 Rom. 9. 10.
 1. 1. 1. 1. 1.

Rom. 5. 12. 17.

Luk. 17. 10.

Rom. 8. 7.

Gen. 6. 5. 8. 21.

John. 3. 8.

Rom. 4. 4. 11. 6.

PM 3. 7. 8.

Gal. 1. 5. 16.

Rom. 11. 6.

Gal. 6. 8.

11. 18. 2. 12. 9.

Rom. 10. 2. 12.

Eph. 6. 1. 2. 12.

we are dead in Adam, and that all the thoughts of mans heart, and all the conceits of his mind are more mischievous and malice against God, even from the beginning) in so much that they should yet remaine unprofitable servants, and should have been no more then they of very duty were bound to doe: So farre both it vntil that they should be able that by the assistance of God, & make attempts for any such offences, as they heretofore haue committed. For if they should come in reckoning by woordes, the law must make a perfect reckoning, & not half a reckoning (for they) other wise woordes were no woordes: but contrari wise, why men doe leave their workes, & not for sinne, then shall they (like) Paul, forsake all their woordes, all their righteousnesses, their holines, and all that they haue done; and account the same as nothing for obtaininge salvation by faith, through Gods mercy: For otherwise man should haue no hope. After this, the apostle goeth further, and considereth in the same manner, how being God will not accept any mans salvation by his owne works, which he also hath commanded in his law, how much less will

relikes are deuoutly prayed vnto by our
deere mother. How can it be that she
should be so ouersiene: Should she then all
good Catholikes haue hitherto reckoned,
and still doe reckon without their helpe:
Should our forefathers haue deferred
none other wise by building Cloysters,
Abbeys, trentalls, spases, and such like
 deuotions: should all that be lost: O no,
I desire that. We wil rather forsake the
whole Scripture, Peter & Paule, with
the whole rable of them, then that such a
slander should rise and take place in the
holy Catholike, apostolike, popish church
of Rome. For if that were so, then should
all our decretes & decretals; all our sen-
tences & sententiales; all orders & co-
ordinances, old customs, usages, priuile-
ges, & old proceedings of the holy church,
all matters both the apparentes, all
patentes & priuie things, and so on in-
ue: as another be cleane vnderwritten.
And then it must needs folow, that the
Excommunicacion of Caluiste, that
persecutione where the Lutherans are all the
moste warlike of holie things, with
all the wickednes & wickednes of re-
uon, with all the fitt Bishops, Abbots,
Spokes,

Ponks & Prelats, giue place. To what
 purpose then (I pray you) should the D.
 of Alba with his Spaniards serue, ha-
 uing taken so troublesome a iourney vp-
 on him, to stand the Bishops in steade of
 Sergeants & hangmen: and to set vp the
 rained Romish Church in her authoritie
 againe: No, no, we wil neuer be giuen
 to vnderstand & beleue, that the Scrip-
 ture doth teach this: for otherwise the
 scriptures must be heretical, and directly
 against the holy church: and then should
 the scriptures haue deserved to be burnt,
 as wel as the Huguenotes. Well, surely
 our Doctors of Louen haue likewise per-
 used the scriptures, & our newe Bishops
 doo dayly reade their seruice and Masse
 booke, at leaste when they haue leasure:
 but they find not this written there: and
 therefore it is to be thought, that either
 the heretikes haue other Epistles & Gos-
 pels, then is written in our Masse booke,
 and read in the Church: or there is more
 malt in the mill, then the miller will be
 acknowen of. For although our mother
 the holy Church is content to graunt the
 heretikes, that Christ is our right redee-
 mer, and hath sufficiently satisfied for our
 sinnes

sinnes) because it shall not seeme they
haue utterly forsaken Christ, and thrust
him out of his seate) yet is not that to be
vnderstood, that he onely must be ta-
ken for our full raunsome and satisfacti-
on: that hee shoulde haue fully made our
peace with God the Father, through the
offering vp of his body & blood: so as we
should now through his merits, be ac-
counted for righteous, & the children of God,
& haue an assured beleefe, that God hath
(for his sake) forgiven vs all our sinnes,
and is to vs a good and louing father (as
these heretikes wil needs proue by their
Bible. No, no, it will not go so easily to
work: we must go other wise to work:
we our selues must pay our debtes with
our own monie, & satisfie God suffici-
ently for our sinnes, or other wise all would
be naught. For it doth not become the mer-
cie of God (saith the councel of Trent) that
he should forgive vs our debtes for nothing
without any former satisfaction. And al-
though it be so, that Dauid doth take on
him to defend, that Abraham hath no iuste
occasion to presume of him selfe, before god
of any desert or former works: yet, & saith
That he that workes not, but doth stedfastly
believe

In the 24. les-
son, de satisfac-
tionis necessita-
te, &c. Cap. 2.

These are the
proper words
of Dauid to the
Romans in the
4. Chapter.
3. 5. 6. 7.

believe in him that doth iustifie the vngodly;
 to him is his beliefe for righteousness as David
 also saith, touching y^e iustificatiō of those
 to whom god doth impute righteousness,
 without any workes, by these wordes: These are the
 Blessed are they whose vnrightheousnesse is the very words of
 forgiven, and whose sinnes are covered. Ble, the council of
 ssed is that man to whom God imputeth not Trent the 6.
 sin: yet that holy Ghost of the councill of stillon, can, de
 Trent hath concluded the contrary, saying iustificatiōe.
 thus: Whosoever wil defend & maintaine,
 that the vngodly are iustified by faith onely,
 and that for the obtayning of Gods mercie
 his workes are not needefull, let him bee ac-
 cursed. And our Doctors of Louen haue
 once for all acknowledged and iudged,
 That God may not impute righteousness to
 any man through faith, vnles he be righteous
 of him selfe. For consider this is the con-
 clusion of the worshipfull and profounde
 learned Magistri nostri, Ioice Rauéstein of
 Thiert, in his Booke which hee nowe (a
 while agoe) did write against the Luth-
 erians of Ayrwep:

This pretended righteousness (saith he) doth stand first against natural reason: for it cannot stand with any naturall reason, that one which had no wisdom in his head, should

In the booke
 called Confessio
 ones sine Doctri-
 na que nuper a-
 dita est a mini-
 stris ecclesie.]

Antwerp.

Imprinted at
 Louen per Pe-
 trum Sangnum.
 1567. and is
 written in the
 24. leaf.

should yet notwithstanding be called wise
either else righteous, who hath no inward
righteousness in him selfe.

Secondarily it is slanderous against the
holie Ghoste, who hath testified and wit-
nessed of many men in the Scripture, that
they were righteous before God: and so
should the holy Ghost be attached for a
false witness.

Thirdly, it doth differ from the doctrine
of the Catholike fathers.

Consider now, here we have a cleare
iudgement and irrevocable sentence:
toherupon it must rest, That Paul hath
spoken amisse, in saying: that God doth
ascribe righteousness to the ungodly w-
out any works. For, what is y^e meaning
of this ascribing or alowing? Our shary
witted *Magistri nostri* of Louen can not by
their naturall reasons, nor with al their
Syllogismes, Quodlibets, nor other specula-
tions, conceiue the same: no nor will per-
mit y^e God should impute righteousness,
or yet couer sinnes through the merites
of Christ, to one that were not righteous
of him self by deeds, and that had suffici-
ently satisfied for his sinnes by his deeds:
so that god is not liether to name things
that

that are not, as though they were, as Paul ascribes vnto him; or to decke vs with a righteousness and obedience which we haue not deserued our selues: our deare mother the holpe Church of Rome doth esteeme it for a foolishnesse, vncharitablenesse, and blasphemy agaynst God, that Christ onely should be our wisdom, our righteousness, our holines, & our onely redemption. She wil haue it, that we shall euen of our selues, and by our selues, haue our owne wisdom, righteousness, holynesse, and redemption before god, at least, if we wil be esteemed for righteous. She doeth esteeme it for a foolish and faithlesse trust, that one should trust to the righteousness, of any other than himselfe. Sheer will haue it, that euery one shall bee iustified by his owne righteousness, and by his owne merites, and therewithal satisfie & paye all the finnes and offences, wherewith hee may bee by any meanes iustly burdened. It is true, That Originall sinne hath some preheminance, & that it may not be tryed to the vttermost point. For notwithstanding that originall sinne, is

Rom. 4. 17.

Rom. 5. 12. 17.

12.

1. Cor. 15. 21.

Eph. 2. 3.

They are the
woordes of the
Councell of
Trent, in the 7
se. titul. de satisf.
factionis necessi-
tate. & fructus.
8.

and brings vs to death, yet will our ma-
ther the holy Church stay a little, & pale
in Gods determination; and perswade
the best betwixt both, saying, That is doth
not well become the righteousness of God,
that he should deale with those which before
baptisme haue (through negligence) fallen in-
to sinne, in the same maner, as with those
which after baptisme haue willingly & wit-
tingly defiled the Temple of God, and made
sad the holy Ghost.

She doth plainly acknowledge, that
eue at the first houre of their birth, they
haue deserued death, and are fallen into
the curse and wrath of God; yet for all
that, she wil take vpo her to be a meane
betwene parties at variance; and bee
like vntoo Butter which bettereth all
things, and therfore wil haue this hold,
That God as touching original sinne, shall be
satisfied by washing away the same by bap-
tisme, not receiuing or requiring any other
satisfaction or raunsome for that matter, and
for this hath shee also named Baptisme, The
first plancke whereby wee are saued in our
shipwrack. But I assure you, as touching
al other sinnes, she doth sing vs a newe
song as followeth:

Si quis dixerit, peccata omnia, quae post baptismum sunt, sola recordatione & fide suscepti baptismi, vel dimitti, vel venalia fieri, Anathema sit: That is to say. Who soeuer wil mainteine, that all sinnes committed after baptism, should either be forgeue, or at least may be forgeue only through faith & power of baptism, let him be accursed.

Here you may see nowe, that this plancke alone is too weake, to beare vs out of the water, so that baptism is not (in any wise) the Lauer or bath of those that are borne a newe, wherein Christ should haue purged and cleane washed his spouse, that she might become without spot or wrinkle, as Paule goeth about to teach: but briefly forsomuche as both apperteine to the first spot wherewith we are borne, and no further. Forther is now any more a baptism of conuersio & penance, as it was in the Apostles time. For y^e holy fathers assembled in the council of Trent, haue accursed all those y^e shall call it a Lauer or bath, & sacrament of conuersio & repentance. And therefore haue they provided an other plank for vs, wherewith we may swim out of this water, (as lustily wth a crosse

In the 7. sess^{on} at the council of Trent de bapt. anno. 10.

Sinnes committed after baptism.

Tit. 2. 5.
Eph. 5. 26.

Mat. 3. 11.
Mar. 1. 4.
Luke 3. 3.
Act. 13. 24-19.
1.
Rom. 6. 3.
In the 14. session, can. 2. ut sac. sacramentis y^e cens. sentia.

In the 4. canon
of the same les-
son, and in the
booke of senten-
ces lib. 3. dist. 4.

of hogges bladders :) to wit, the Tree of
penance, consisting of three branches: name-
ly, *Confessio*, that is, Shrift, *Contritio*, that
is, Heartes sorow: and *Satisfactio*, that is
Full satisfaction, & a plenarie payment for our
sinnes. For this is the S. Christopher
that can carry us over the Sea: and
through this shal we receiue once at our
Baptisme the garment of innocencie, &
being afterwards bespotted with sinne,
wash the same off againe, and bring all
into the right way. Therefore it will be
saide, according to the understanding of
our deare mother the holy Church, as
many holy Catholike Champions haue
both saide and written, That Christ
hath made full satisfaction for Original sinne,
and hath sed vs when we could not yet flye
but now that our fethers are full growne, we
must flie of our selues out of the nest, & help
our selues: That is to be understood.
Wee must from hencefoorth satisfie and suf-
ficiently recompence for all our sinnes
our owne selues. For this is the opini-
on and meaning of many holy Cham-
pions and Pillars of the holy Church of
Rome, as doth euidently appears by the
before written example of the two Pil-
lers

lers. But yet notwithstanding, when all is well considered, this is not yet the very right tune and harmonious noyce whiche the holy Church commonly useth in this daunce: for out of this might follow, That God should impute righteousness to those which are not righteous in themselves: and through Christes merites, and for his sake, forgive sinnes without any other satisfaction. I tell you, our mother the holy Church will not meddle with this pretended righteousness: She wil not remaine in Gods debte, but will cleare the score, and cut off all the tickes of the tallie. Therefore hath she a little patched up this, and concluded, That men shal likewise satisfie for some parte of Original sinne, and so fully satisfie God: because he shal not hereafter report, that he hath forgiven and pardoned the same for nothing, but for Jesus Christes sake onely. For weigh this well, this is the bitter determination and conclusion of our masters of the Sentences, That although the merites of Christ are the most speciall desert, through which Gods mercy, and the way into the kingdome of heaven is

These are the very wordes of the schoole writers, likas they are set by Gabriel in the 1. booke of Sentences dist. 20. in the 5. cause. Quid.

graunted vnto vs, yet this notwithstanding
is in no wise too bee reckoned for the only,
whole, and full satisfaction and deserving:
Whereby it doeth evidently appeare, that a-
way with the merites of Christe, there must
be ioyned some deedes and workes of those
which receiue the mercie and rewarde, whe-
ther it be for themselves, if they be of age: or
for another which is not yet come too full
yeeres of vnderstanding: which deedes are
called *Meritum de congruo, v. condigno*,
that is to say, A deserving worthily obte-
ned, or, A like worthie deserving.

Original sinne

Consider then, how doeth it followe,
that for the redawning of original sinne,
some meritorious workes are adioyned:
and specially the merites of the Sacra-
ment, whiche (as our mother the holy
Church sayth) doe geue vnto men mer-
cy, *Ex opere operato*, that is to say, For the
worthinesse of it selfe, and deserving by
workes. For whosoener wil say and de-
fend, that the Sacramentes shoulde not
Ex opere operato, or by their owne won-
thinnesse, present & giue mercy vnto vs;
but that faith or heliefe in Gods promi-
ses, shoulde be sufficient for the obtaining
of mercy, (as Paul saith that Abrahā did
believe

*Concilium Tri-
dentinum, sess. 7.
de Sacramentis,
can. 8.*

Rom. 4. 8. 12.

beleue the promise of God, and is was imput-
 ed vnto him for righteousness; and did
 then first receiue the Sacrament of Cir-
 cumcision for a seale to this freely geuen
 righteousness) hee is by the Councell of
 Trent accursed, and excommunicated.
 And because it shal not seeme, that y^e Sa-
 crament of baptisme is not sufficient to
 deserue the forgiveness of sinne, ex
opere operato considering that the child
 which is christened, doeth not there
 work, wherby it may deserue any thing;
 therfore doth our deere mother the holy
 Church say, That the Godfathers deserue it
 for the child. And to the ende this deser-
 uing may the more freely bee put in the
 reckoning against the accusations of
 the Deuill, therefore hath our mother
 the holy church deckt it trimly, & hanged
 much costly ware about it, as specially
 strong and mightie coniuering, and com-
 manding of the Deuill, wherethrough
 he is forced to remoue straightway,
 and geue place to the holy Ghost. Item
 with many holie crosses, which the
 Priest doeth make ouer the forehead,
 ouer the eyes, the nose, the eares, the
 mouth, the breast & the shoulders of the
 children

The deseruing
 by the Godfa-
 thers in
 Baptisme.

Childring of
 children papi-
 stically.

children so christened: by the might and power wherof, the Devil and Original sinne, are chased seven mile fro' them, so that his accusation is not esteemed worth a strawe. After this is the child gressed on the nose and eares, with the Blesses Inoc and spittle: which spittle doeth bring a merueilous strength with it, as men may well comendure: so that of necessitie it must thereby receiue the mercy of God. And in the end is geuen vnto it a white cloth, or a robe, and a waie candle burning, which the Godfathers doe receiue in the name of y^e child, which surely is merueilous acceptable and welcome vnto G D D, as the holy Church doth beare witnesse, euerie Easter Eue, singing vnto the waie Candle, which the B:ishes doe at that time halloie: *Te igitur Domine digna sacrificiis altaribus tuis munera offerimus, quibus celebrari religio christiana non ambigit.* That is to say, Therefore Lord doe wee offer vnto thee, such worthie presents & gifts vpo' thine altar, wherein (as christian Religion nothing doubteth) thou doest greatly delight and reioyce, &c. How must he the reioyce haue in, when hee shall see all these precious gifts

This is in the
Pass booke
in oratione ad be-
nedictionem ignis
in exordio
sancto pasche.

gittes and goodly ceremonies together, whereby deuout persons haue greatly reformed, and truely set forth the ordinances of his sonne Iesus Christe: Will not hee with a good wil forgive both original sinne, and also the rest of the whole debte, seeing hee is so worshipfully paired with wax, with tallowe, with creame, and with spittle? And the doeth not hee forgive for nothing, and only for the merites of Christ (as the Heretikes say) but hee is satisfied with readie payment. And if hee wil not yet be there withal content, then wee will fill his hands with a heape of desertings of holy Saintes of both kinds, for which only hee must undoubtedly forgive the whole debt, yea although it were as much more, inasmuch as there shal not be left one iota unsatisfied.

But howe now, may some deuout Catholike heart thinke, is Christ then nothing at all accounted of, nor regarded, by our deare moother the Holy church? Or by Saint Mary, for shee both vse him specially to stoppe all holes withal. For if so be that neither our payments and satisfactions, nor the me-

rites of saints would be sufficient to discharge the whole debt, but that there should remaine some behind unpaid, that must bee laide on his necke. But if we be of our selues sufficiently furnished to satisfie al that resteth, or if we can by some of the saintes, to whome we haue good deuotion, get a good surety or pledge which wil answere for al: then we shall haue no need to trouble Christ much, we can spare him wel ynough. Then onely if wee hauing done our best to satisfie al our selues, or to find a sufficient surety, and yet can not bring either of both to passe, then sayeth our deare mother the holy Church, that Christe must come smyth, *Vi suppleat nostras defectus*, that is to say, To supply our defaultes, and to stoppe all holes. But now we, because all this doeth seme very vnhandsome, and that Christe might perhaps take this in euill parte, and perchaunce forsake vs, and cast vs cleane off, and sende vs backe againe to our Baalim, and other Watrones, at whose hands we haue first sought help, as he hath oftentimes giuen warning by his Prophetes so as the by that meanes we should sal betwixt two

 stoles

sholes in the ashes, & so be forsaken on all sides: Too auoide this daunger, the Catholike doctors haue a litle strenghtened the rampier, and baked the cake after another manner, as may appeare in the saide booke of Iodocus of Ravenstein, where hee wyrteth:

Whereas men do charge vs, that we teach that Christ shoulde haue satisfied only for original sinne or other sinnes committed before baptism, &c. that then the Masse shoulde satisfie further for the other sinnes, our meaning is not so: and if there be any such which do so vaderstand; or haue any such opinion, we vtterly renounce their doctrine.

In the 80. lease of the before specified booke of Iodocus Ravenstein written against the collection of the preachers at Antwerp.

And truly their particular iudgement ought not to be applied too any former iudgement of the catholike doctrine touching the Masse: for the very meaning of the holy man Thomas de Aquino, was neuer such as appeares plainly out of that which he wyrteth in the third part, upon the first question, in the 4. article: whereof he wyrteth: it is most true, that Christ came into this worlde, not onely to take away that sinne, wherein naturally all the posteritie of Adam are borne, but likewise to the cleansing of al other sinnes.

And

And in the 49. question of the first
thirde part: Christ (saith hee) hath released
vs from our sinnes, Causalliter, that is, con-
cerning the cause, to wize, for that hee is the
only cause of our releasement, through which
al our sinnes are to bee forgiven, as wel those
past, as these present, or to come. And then
again: Forsomuch as the passion of Christ,
is a sure, general, or common cause of the for-
giuing of sinne, it must needes followe, that it
bee annexed too the washing away and pur-
ging of the sinnes which we our selues haue
committed, which is done by baptisme and
penance, and other sacramentes which haue
power through the passion of Christ, &c.

In summe, this is their meaning,
That as the sinnes wherein we are fel be-
fore baptisme, haue not more advantage
than the other, but must al alike be hol-
pen through penance and sacramentes
which are the right satisfaction, and true
raunsonning, through which GOD is
made at one with vs, and hath forgiven
vs our sinnes. And yet they haue not
gott en this power onely of themselves:
but for that Christe hath (through his
merits and passion) deserved the same:
so that by this order, Christ hath now
his

his part in all thinges, seeing that he (as
all the merites of the Masse, satisfactions,
and other good woꝝkes,) is alway by our
deare mother the holy Church called to
be one. And this office is committed vnto
hun, that hee shall alway trudge vpps
and downe, to and fro, farre and nere,
with the merites of good woꝝkes and sa-
tisfaction, as a common messenger, and
travell so as they may continue in their
full estimatio and woꝝship. And so; that
cause it is, that in all their blessings,
hallowings, consecrations, coniuring, &
bewitching, in all Collects, Secrets,
Complets, and in all Ceremonies of the
holie Church, where in they pray vnto
God fo; þ forgiveness of sinnes, fo; eter-
lasting life, and fo; all other good gifts,
either spirituall, oꝝ temporall, which she
requires in consideration, & the power
of her almes deedes, fasting, and absti-
nence, through merites, keeping of holy
dayes, and by the strength and power of
her hallowed waters, salt, candles,
palmes, hearbes, oyle, tallowe reliques,
holy clothes: and also through the might
of the sacraments, the Masse, & merites
of Santes, and such other like thinges:
and

and yet alway in the end they adde this
 conclusion, *Per Christum Dominum no-*
strum, that is, Through Christ our Lord,
 As though they would say, that those
 Ceremonies and creatures, which they
 offer vnto God, are the right marke too
 shote at: but Christ must giue the arrow:
 or else, that those are the true mint of
 coyne, wherewith they make payment to
 God, and do fully satisfie so: their debts,
 and that Christ is he which doth beloeue
 and allow the monye so: currant. And
 that this is the very meaning of the ho-
 ly Church of Rome, it is plaine to be
 noted out of the decrees of the Councell
 of Trent: Wherein are accursed and excom-
 municated al those which wil maintein, that
 the obedience and merites of Christ shoulde
 be, Formaliter, that is to say, Evidently, only
 and of themselves, our iustification, so that
 we should bee fully iustified before God, and
 esteemed for the childre of god only through
 the obedience & merites of Christ. For this
 do they ascribe only to our owne righte-
 oulnes, wher vnto we are moued of god,
 wher we haue prepared & made redy our
 selues to receiue the same: which righte-
 oulnes is our owne works, so: merdeser-
 uings

In the. 6. sess.
 on, cano. 10. de
 iustificatione.

things, and satisfactions, and say that we haue wonne this only out of the merites of Christ, that this our iustification by desertes, as penance, satisfactio, & other good workes which we do, are by God accepted, and so entered in his reckning booke for good wares, and sufficient payment, with which iudgement Iodocus Tileranus hitteth tump in this sort:

Wee deny vtterly that the righteousness and obedience of Christ, should be the onely cause, through which wee are formaliter, that is, euidently and thoroughly iustified. But like as the first man Adam, through his vnrighteousnes and disobedience was the onely cause, that all wee which are come of him, haue every one his owne sinne within himselfe, through which he is of himselfe and apparently a sinner, & an vnrighteous person; even so likewise it is to be vnderstood, that the righteousness and obedience of Christ, is only a meritorious cause, wherethrough all those which through faith & the sacraments of fayth, are borne anewe in Christe, doe nowe receiue to themselves a righteousness of the father, to wit, every one his own proper and inwarde righteousness, through which he is iustified of himselfe, and hath obediently

In the fore said booke written against the Ministres of Antwerp of their confession in folio. 21.

obediently satisfied the righteousness of the Lawe, &c.

Whereby is notably to be understood: first that Christ is not our iustification, and likewise that wee must forsake and giue ouer our owne iustification (as Paule perswadeth) to be partakers in the iustification by faith, which is in Christ Jesus: but contrariwise, wee must iustifie our owne righteousness, as the Iewes did afore tyme, and so seeke our saluation at our selues, and in our selues, as befoze we haue had sinne and damnation vpon and in vs. Secondly, out of the same we vnderstande, that we are not borne anew, only through Christ, but through belief and the sacramentes, in Christ, that is to say, That Christe is the onely cause that our works are our full accomplishment and satisfaction, which are vnder this woorde sacramentes contained and vnderstood: and yet of their owne might (as is befoze said,) *Ex opere operato*, can beare vs anew, and iustifie vs. For this (by our deare mother the holy Church) is the perfect and natural description of the sacramentes, That a sacrament is properly

1. Cor. 1. 30.
Ere. 31. 6. 33. 16
Phil. 3. 9.
Rom. 10. 3.

perly called, not only that which is a signe or token of Gods mercy, but also, Forma, that is, the very effect and substance of the hidde mercy, so that it doth both signifie the same, and is cause of the same. So that the Sacraments doe not onely signifie sanctifying, but also of themselves sanctifie: and doe (as the glosse specially setteth forth) make vs righteous, *Ex opere operato*, that is, Out of the merites of our woorkes, & of our selues. So that the sacraments, containing vnder them our deuotions, and our owne woorks, are the onely natural and proper cause of our saluation, & doo make vs Formaliter righteous: but Christ onely Causaliter, that is, so that he commeth in as a generall and farre setted cause. They are the principal, they haue the rudder in hande, and stirre the ship: but Christ may yet help to row, as a grunnet or simple mariner, though this friendship bee vsed to him for his credit, that he is called to be one of the Councel, to haue his aduice, howe is best to stirre the ship: yea, and men report by him, that he (among the rest) is one of y^e most principall occasions that the Shippe keepes a good course: where otherwise

The maister of Sentences in the 4. booke. 1. dist. cap.

Henricus BrL
maxim, vpo the
same distinct.

it might either be lost by some land, or broken in pieces against a rocke. And therefore, when any good & deuout Catholike man lies a dying, wee do not vse to breake his head much with Christ, nor to trouble him greatly with sayth & hope (which hee ought to haue in the death & passion of Iesus Christ) but he must specially be put in remembrance of Christ, to receiue his God, & to be annointed: & then after too haue a waie candle by him, with a Crucifixe in his hand, and so perswade him to the building of some Chapel or Monasterie, & to appoint a Tristall of soule Passes, and to remember Vigils & annual or yeerely prayers, & such like. And if Christ bee (by chance) spoken of, that doeth commonly happen, to the intent the better to set forth & preferre the said Passes, Vigils, and annuals, & the rest of the baggage: for Christ of himself is not set by nor esteemed at al. In summe, Christ is only necessary and fit to serue the holy Church of Rome, her purpose in this point, and that is, to coine good monye of bad and naughty metall. For if Christ had not died, God woulde without doubt, that al men should haue filled

filled

filled his Lawe fully in all pointes: hee woulde haue iudged al things according to his worde and Lawe, without hauing any respect at all to our deuotions and meritorious workes, oꝛ to Saint Francis, oꝛ to Saint Dominikes order. And besides that, hee woulde in the ende haue punished all bꝛakers of his lawe, with eternall malediction, death, and damnation, without hauing any regarde at all to our merites oꝛ satisfaction.

But now we, seeing that Christ died, the holy Church of Rome may now fill him a hebd with hay, they may boldly cast his commandementes in a coꝛner, and thrust in, in steade of them, their owne ordinances, good intentes, and deuotions, and with spittle, water, ashes and dust, salte and tallowe, oyle and ware, fire and smoke, shelles and belles, leaping and running, springing and daunsing, satisfie and pay him: hee must take al in good part. Prouided, that men continually make this the foote of their prayers, namely: *Per Christum Dominum nostrum*: soꝛ that is the butter that doeth better al thinges. And heere
S. withal

withal he is by and by satisfied & pleased: Haue not the Catholykes then a good and gentle God, which is content that they pay him with mussel shelles? But that is not to be marueiled at, seeing that whē they haue plaid with him a good while, he suffereth them euen to eate him vp, and deale with him as the Cat with the mouse.

Yet notwithstanding, so that he shoulde not bee here with offended, as though men did mock with him, because they doe make so small account of the breaking of his Lawes, they haue to echew that inconuenience, spelt his lesson to him before hand, & very substantially and cunningly haue determined

Deadly finnes. and iudged, That al finnes are not deadly, but that there are but seven deadly finnes only, which (together with their branches & frutes) haue deserued death: The rest are

Veniall finnes. altogether small, simple and veniall finnes, which he may not punish by death, but with a smal rod, such as doth serue too beate children withal. And hereupon she hath valued al her deseruings & satisfactions, euery one according to his pyce, too the utter most pennie: and so hath committed the

the balance to S. Michael, with ope com^{mission} & charge, that hee doo iustly wey al the sinnes and offences of the Catho^{likes} against the troubles which GOD hath sent them, and lykelwise against their good dedes and merites, vppon this condition, that if the said troubles, god dedes, and merites, bee but an ounce o^r twaine, o^r some small weight lighter than the other, then Christe shall make that good by his death and passion. But if the difference in weight shoulde bee greate, so as it were to bee considered vpon, then must hee, to counterueile and make the weight euen, put into that scale some god dedes, &c: As building of Abbies, Passes, Pilgrimages, Water nosters, and Ane Maries, waxe candels, holy ashes, holy water, Popes Bulles, pardons, grey friers cowles, girdles, S. James shels, & other like stufte: till both the balances wey alike. But now & con-
 trary, if the god dedes, merites, &c. be y^e hea-
 uier then shall the surplusage be kept a-
 gainst another time, to help a good frid
 withal, o^r to ridde some silly soule out of
 Purgatorie. And our mother the holy
 church hath had much adoe in this mat-
 ter,

S. Michael
 keepeth the ba-
 lance.

when as the
 merites are too
 light.

when the me-
 rites are the
 heauier.

ter to bring the balance to a iust weight
 & value, to make al things even, betwixt
 the offences of men, & the punishments
 of God, and too approue that too be the
 right way: which notwithstanding has
 hath strongly fortified with plaine scrip-
 tures. And in especially where S. Iohn
 Baptist saith, *Facite fructus dignos pen-
 itentia*, that is to say, Bring soorth fruites
 worthy of repentance. For out of this hath
 hee concluded, That the effect & nature
 of the punishment and scourge of GOD
 must be equal with the effect and nature
 of the crune. Wel considered, that the o-
 peration of good workes is not needfull
 to be so greate, or so many in one that
 hath done lesse sins, as in him that hath
 committed a great deale more sinne, &c.
 And therefore, when as God doeth visit
 any man in this worlde with pouertie,
 sicknesse, hunger, trouble, or any other
 crosse, hee must likewise haue those va-
 lued against his sinnes & offences. And if
 it be found, that the crosse and punishment
 which God hath laid vpon him, be of grea-
 ter importance than his sinnes haue de-
 serued, as our mother the holy church of
 Rome will suppose that oftentimes it is,
 then

The maister of
 the sentences
 in the 4. booke
 the 16. dist. in
 the first. chap.

then must the surplussage of that bee by
 some honest meane recompensed: or if it
 be such as cannot wel be recompensed by
 God, then it shal be shut vp and kept in
 the chest of indulgencies and pardons, to
 serue the turne of such as shal haue need
 of it: so; that shal at some conuenient
 tyme be sealed together with a Bul, and
 then some profite will come of it: as our
 deare mother the holy Church hath con-
 cluded: alleging so; that purpose a plaine
 and euident text of Job, saying: O that
 my troubles and sorowes might bee weyed,
 and my paines deliuered vp in a paire of ba-
 lance! They shoulde bee sounde heavier than
 the sande of the Seas, therein is it that my
 words haue ouerslipped me. Consider nowe,
 out of this hath our deare mother the
 holy Church gathered, that Job was co-
 tented to come to a reckoning with god,
 and haue his crosse & punishment weyed
 against his offences: & if his crosse & pu-
 nishment be greater than his sinnes, (as
 she supposeth,) then wil she that the sur-
 plus of the weight shal be shut vp in the
 Popes chest, to helpe some other good
 fellowe withall for a little moneye, and
 so bying him out of daunger. And

Job 6. 2.

which is to
 this purpose
 brought in by
 Tilmanus in Eua-
 gelis. Eck in titulo
 de indulgen-
 tiis.

Menial and
Deadly sinnes.

Take vpon the
first chapter of
the second part.

The maister of
the Sentences
in the 2. booke.
24. dist. 9. cap.

to the ende that hereafter no babbling
or proceſſe, ſhoulde happen in diſtinguiſhing
thing which are light & veniall ſinnes,
and which are heauy and deadly ſinnes,
and how every ſinne is to be eſtimated:
for that purpoſe hath ſhee fetched out of
her coſer, with her keye, called Allegori-
ca expoſitio, a trimme ſcripture, thereby
to declare thoſe things ſufficiently, be-
ginning thus:

That lyke as in the beginning the Ser-
pent did firſt intife the woman ofte to ſinne,
and then the woman brought the man too
the ſame: ſo haue wee nowe lykewyſe the
wittineſſe within vs, which is the ſerpent:
and then more, the wiſedome or the princi-
pal vnderſtanding, which is the man: and laſt
of al the knowledge or the ſimpleſt parte of
vnderſtanding, which is the woman: and this
man is the ſame, which by witneſſing of the
Apoſtle is called, The image and honour of
God: and the woman is the ſame which by
the Apoſtle is called, The honor or beautie of
the man.

Is not this wel and profoundly philo-
ſophied of our mother the holy Church
of Rome? I can not thinke, but that the
Maister of the Sentences, was ſome-
where

where in the bottome of a deepe Well:
 when he found out this profounde speculation. For otherwise it were not possible, that he shoulde haue conceived these profound secrets, of his own head. But now let vs heare further of the matter.

Now there is (saith he) a spirituall marriage and a natural coniunction betweene the man & the woman: and out of that is to be considered, which is a deadly sinne, & which is a venial sinne. For euen as the Serpent did by perswasion abuse the woman, & the woman the man, euen so it falleth out with vs. For as the inwarde consent is the Serpente, which accepteth the accomplishment of sin, and so perswadeth the woman, that is the knowledge or least branch of accomplishing: and then, when as by such reasons they are brought to consent to the accomplishing, the it commeth to passe, that the woman doeth eate the forbidden fruite, & then presenteth or offereth of the same too the man: and so, when she hath entised the vnderstanding, or principall desire that it doth giue consent too the same, then hath the man eaten of the forbidden fruite likewise. But now, if the fulfilling remaine sticking in the minde and

cogitation and taketh not full effect, that is but a very smal venial sinne: but when only the simple pretence is willing thereto, to wit, the lust & desire of the mind or thought, without any further full pretence and tuncel, to bring the same effectually too passe, then hath the woman onely eaten of the apple, & not the man: who hath by his owne strength subdued his wil, that it proceedes not to the perfourming and finishing of the worke: and yet in that case it is sometime a deadly sinne, and sometime a venial sinne, according too the continuance of the time. But if in the meane space there followe a perfect and resolute desire to accomplish the same, then hath the man likewise eaten: principally in consenting resolutely with pretéce of accomplishment: and in that case it is a damnable and an heauie sinne, &c.

A great trouble
to S. Michael
for to weigh the
merites.

Surely this will trie Saint Michaels wittes, and put him too his trumpet, howe too obserue this rule in weighing and iudging these sinnes, vnlesse he come first for a while into the vniuersities of Louen, or to the Sorbonistes of Paris, there to loyter, read ouer, and learne to vnderstande the glosses & expositions of the Paister of the Sentences: I knowe

no other meane for him how to deale,
 vnlesse hee can finde out in one place or
 other, some subtill Doctour of diuinitie,
 and make him so much his friende, that
 hee wil help him through wth the matter:
 and yet notwithstanding, the principal
 knowledge and speculation may wel be
 brought to passe and considered, as, That
 we are not (of dutie) bound to loue God
 with al our heartes, with al our minde,
 and with al our might: in suche sorte,
 as hee by his lawe hath commaunded:
 seeing that the soule can separate her
 selfe from him, and geue ouer her self
 to sinne, and yet not plunge so deepe
 therein, as to fall thoroughly into Gods
 wrath: yea, there is great recompence
 deserued at Gods hand, when as a man
 is prouoked too sinne, and to fall from
 God, and that by his wisdom hee doeth
 withstande the same: so as the Serpent
 onely doeth eate of the forbidden fruite:
 as the Paister of the Sentences hath in
 another place written.

In the 7. chap.
 of the same dist.
 vpon the last
 Canon.

Therefore it is that our mother the
 holy Church of Rome hath expounded
 that which our Saviour Christ set forth
 in the first Chapter of Saint Mattheiwe,
 (As

(As to loue our enemies, not to doe euill
for euill, not too desire another mans
wife, & such other like sayings more)
after the Pharisaical maner. As, that it
is no special commaundement, but only
a counsell and aduise: and that therefore
no man is bounde too obserue and keepe
the same, but such as haue professed and
bowed chastitie, as Monkes, Ankers, &
other such like. Whereby doth evidently
appeare, either that God hath wholly
created and shapen the soule, and hearts
of man, or at the least, that his lawe is
not altogether spiritual, considering that
hee hath not the full gouernment of the
spirit, only through this occasion, that
reason did not consent and agree wholly
to sinne. For in conclusion, you may not
esteem sinne thus, as though all that is
done against Gods law and commaun-
dement, were a deadly sinne, and could
not be recompenced by deseruing or sa-
tisfaction: but all finnes and offences
must be weighed in the ballance of our
mother the holy Church of Rome, who
saith thus: That for al ordinarie and light
finnes and offences, a man may sufficiently sa-
tisfie with saying a Pater noster, and an Ave

Maria,

In the 4. booke
of the Senten.
in the 4. can.
the 16. dia.

Maria, with knocking vpon the breast, & saying, Peccauit, with holy water, and especially with hearing of a Masse: as for deadly sinnes, the like must be done, but yet with much more force, efficacie, and deuotion. And to say al in al, satisfaction is necessary & requisite for all sinnes, according to the qualitie and quantitie of the same. And although a man should wholly returne to God, yet cannot that helpe, vnlesse he make full satisfaction. For whereas these heretikes do say, That whensoever a sinner doth conuert & repent him of his sinnes, God doth pardon and forgive him: yea, in such sort, as he doth wholly forget the sinnes committed, & casteth them as far from him, as the East is from the West; yea, and sinketh them down euen into the bottom of the Sea: yea, maketh them consume to naught, euen as smoke, or as a clowd, in so much as they are not once more thought vpon, euen like as he doth also vtterly forget all the good deeds that a man hath done, which in the end doth giue him selfe to mischief.

Take heede of that saying, for it smel-
leth of a faggot. For our mother the
holy church of Rome hath specially con-
cluded, That God doth not so; geue any
sinnes,

Ezech. 18. 21.

1. Ier. 33. 34.

Ier. 8. 12. 10.

17.

Psal. 103. 12.

Mich. 7. 19.

Ezra. 44. 32.

Ier. 50. 20.

Ezra. 18. 24.

Christe shoulde
pardon the of-
fence, but not
the punishment

sinnes, vnlesse a man doe first make full satisfaction and payment for the same to the vttermoſt and laſt farthing: he can aliove that hee forgiueth the sinne, but not the puniſhment: and for that cause muſt hee likewise be well recompenced, doing after this maner: As if a man ſhould pardon his debter al what ſo euer he did owe him, and geue him to vnderſtande, that he cancelled his obligation, and in the meane ſpace cauſed him too bee arreſted & caſt into priſon, there to remaine and lye till the whole debte were payde, euen to the vttermoſt mite. Were not that great mercy vles, and a liberall pardoning of debtors? After that manner will our deare mother the holy Church of Rome haue that remiſſion of ſinnes vnderſtood, which we haue obtained through the blood and paſſion of Ieſus Chriſte. For the blood of Ieſus Chriſte (ſayth hee) hath waſhed away the ſinnes: but holy water, the Maſſe, & ſuch other like ſatisfactions, doe deliuer vs from the paine & puniſhment, or rather, the blood of Ieſus Chriſte hath troden the path, by the which Maſſes, Pilgrimages, Holy water, and other ſatisfactions may runne poſt after our

Lorde

Lord God, to put him in remembrance, too
pardo vs of the punishmēt which we by our
sinnes haue deserued. And if they perhaps
shoulde come to late, then are the me-
rites of Saintes in a readinesse, to shut
vp and make euen the rest of the recko-
ning and accompt. For our deare mo-
ther the holy Church of Rome sayeth
plainely, by speciall textes of the Scrip-
ture, That God doth neuer clearly for-
geue and pardon the punishmente for
sinnes, through the merites of the blood
and passion of Christ, without a former
satisfaction. For al the Scriptures and
examples, which the Lutherans & Hu-
guenotes, alleadge & bring in, to proue,
That God doth chasten his children
with Plagues and punishments, to the
end, to bring them to perfect knowledge
and vnderstanding of theyr miserie and
calamitie, and to proue theyr faith, or
that hee will (thereby) bring them from
the diuelish dissimulations of this world:
all this doeth our deare mother the ho-
ly Church of Rome alleadge, to
prooue, that God hath onely for-
giuen them the offence, but not the
punishment: as appeareth by the
example

example of Adam, who although, after his fall, he receiued comfort agayne at Gods handes, yet was hee well punished, euen by bodyly death, and with many calamities, sorowes, & troubles, by the which he made satisfaction.

And likewise, take example of the Prophet Dauid, who hauing grievously offended God, and afterwarde returned by repentance, obtained forgiveness of his sinnes: and was yet afterwarde, notwithstanding this, sharply punished and so forth of many other examples. For our mother y^e holy church wil in no wise allow, That God did so punish the, onely to the end they should so feel his mightie hand, as they should euer after walke in feare and obedience: and acknowledging their owne weakenesse, shoulde learne with moze expedition to call on him for helpe: as the very wordes of the scripture doe set forth: for that is altogether Calvinistrie: but she will haue it plain, That those punishments were as a raunsome & paiment made, where with they did pay or satisfie God: and make full recompence for their faultes and offences: yea, and that they thereby deserved,

deserued, that such as now call vpon
 them, should be released from their pu-
 nishment. So that it helpeth not now;
 whatsoener these Heretikes alledge out
 of the Scripture, to proue, that if God
 should enter into iudgement with
 by their deeds, no flesh should bee saued:
 no; that one man amongst a thousande
 were able to answer him: so that man
 both dayly, yea, continually and every
 minute, fall into so many finnes, other
 and besides those whereof his owne con-
 science doth incessantly accuse him: &
 God should once begin to punish accor-
 ding to the greatnesse of multitude of
 finnes, there should be neither ende nor
 measure in punishment: yea, that al the
 righteousness of the holiest men, is no-
 thing els but as stained cloth: in so much
 that their good woorkes cannot in them-
 selues stand in any stead before the iudg-
 ment seat of God: howe much lesse are
 they sufficient to make full satisfaction
 for finnes and transgressions? Also,
 where they say, that God doth not pu-
 nish vs according to the deserte of our
 finnes, thereby to make full satisfaction
 for the same; but as a good Father doth

L.

chastise

Psal. 143. 2.

Psal. 130. 3.

Job. 9. 1.

Psal. 19. 13.

Job. 15. 10.

14. 4.

Psal. 40. 13.

38. 5.

1. 1 Cor. 8. 46.

Ecl. 6. 4. 6.

Psal. 143. 2.

Rom. 3. 20.

Galat. 2. 16.

Psal. 103. 10.

Psal. 103. 10.

Ecc. 12. 6. 7.

John. 5. 17.

chastise his child, to the intent he may be warned and amended: and many such like places they bring in, too long to be rehearsed: say they are all but literal sentences, and therefore cannot serve the purpose of our deere mother the holy Church of Rome.

And likewise whereas these Hereticks doe alledge the these hanging upon the Crosse, to inhome Christ did not make any mention of satisfaction and recompence: and also of Paule, and of a multitude of such other, which haue obtained onely by Gods mere mercie forgiveness of their sinnes, through Christ and for his sake, being pardoned as well of the punishment, as from satisfaction for the same: so that Christ had not only taken upon him our sinnes, but like wile the punishment for the same: We passe not a point for all that: for they are al- thing else, but particular & special examples and p^riuiledges, whereof we will make no account, nor esteeme the for any perfect rule. For this rule established at the Coucel of Trent, must needs remaine stedfast for euer, to wit, that God doth not pardon any sinne entirely, vntill a man

man haue first made full satisfaction, and suffered condigne and deserued punishment for the same. And this wil we proue wonderfully by an inuincible argument. Heare now a little & mark wel, for heere the **Two kniues**. These **Heretikes** must needs (whether they will or no) graunt this, That no mans sinnes are forgiven him without penance. And now you must consider, That penance is nothing else but a punishment for sinne. For looke, thus the **Maister of the Sentences** doth write: *Poenitentia dicitur a puniendo, qua quis punit illicita qua commisit:* that is, Penance commeth of punishment, or pyning, whereby a man doth punish the euill which hee hath committed. Ergo this matter is clere, and the **Heretikes** caught in a snare. For whereas they wil (perhaps) say, to winde themselves out of the net, That this is a stark lie, & an asseheadly dulnes, considering that this word, *Poenitentia* is nothing else in good Latin, but Penitence or repentance: & is deriued not of the word *Punire*, To punish, but of the word *poenitere*, that is to say, Penitent or sorry: all this cannot helpe them. For to that we must weare, That our deere mother

A. 3.

the

In the IIII.
booke of Sent.
in the first cap.
dist.

Poenitentia,

the holy Church hath nothing to do
with their new heretike Latin, she hath
Latin of her selfe, which is called Span-
kish Latin, or Scullarie Latin. In such
latin a Spanish chaplain of the Empe-
ro^r Charles 5. did speake to a German
at Asburge, and said : *Latinū nostrum un-
est sicut vestrum*, Our Latine and yours is
not all one. And therefore it is sufficient
fo^r vs, that Pœnitentia is so to be taken
in our Latin, and so it must be, though
the Crowe should be no bird. And ther-
foze is this certaine, and with out all
doubt, as was concluded at the council of
Trent, that whosoever wil say, that as well
the punishment as the offences are forgiven,
and that full satisfaction is nothing else but
but a perfect faith, whereby we faithfully be-
leeue that Christ hath fully satisfied for vs, he
is accursed & excommunicated : so that in
conclusion no sinne is forgiven without
full satisfaction. And now considering
that so long as we liue, we are neuer as-
sured, whether our satisfaction is of our
God fully accepted and allowed, because
it may happen that the receiuers haue
kept the same in their hands, or else that
our payments be not currant in heauen.

as some other such thing, by reason whereof our tally should not be allowed by Gods auditors, therefore hath our holy mother, upon this point concluded, That no man can assuredly knowe or say, that his sinnes are forgiven him, or that he shall bee iustified before God without any doubt, or to be assured of his mercie. For this was the determination and conclusion of the holy fathers at Trent, as followeth:

Whosoever saith, that to the remission of sinnes, it is needfull for all men steadfastly to beleue, that all his sinnes are cleerely forgiven him, not having any doubt of his owne weakenesse and insufficiencie, let him bee accursed. The Council of Trent.

For notwithstanding that our Lord hath promised this unto vs, without any doubt, and confirmed the same by his promise, that he wil (for Chykses sake) bee our merciful God and father, and that he wil no more thinke upon our sinnes, but wil cleerely forgive and washe away the same, for his owne names sake, and not for any of our desertes: yet may not wee credits him fully so far. For, although he say plainly, That he wil not think upon our sinnes to iudge vs according to the same: Trent. 3. 14.
Heb. 8. 9. as before.

yet wil the holy Church of Rome haue
 vs take good heede to the matter, least it
 should happen and chaunce otherwise:
 and therfore wil haue vs to consider wel
 before hand, and make good provision of
 our merites, and supererogatoꝝ: as su-
 perfluous good woꝝkes, to fill his hands
 with those, and so to content and please
 him, as men please children with pup-
 pets and counters. Notwithstanding, all
 that Paul saith, That all they that are the
 children of God, haue the spirit of God, and
 are led by him, and hee beareth witnesse of
 them, that they are the Children of God, and
 thereby they cry Abba, Father: and sayth,
 that those which haue not this spirit, are not
 of Christ, considering that all those which
 are in Christ, & doe faithfully beleue in
 him, & haue their recourse to him, with
 perfecte and stedfast hope through their
 beleefe in him: and That God who abounds
 in mercie, hath (through his inestimable loue
 wherewith hee hath loued vs) when wee
 were dead in sinne, made vs aliue againe in
 Christe, through whose mercie wee are be-
 come holyc: yea, and hath raysed vs vpe a-
 gaine, and placed vs in the Heauens by
 Christe Iesus, iustificyng vs of his merite mer-
 cie

Rom. 8. 14. 15.

Eph. 1. 22.

Eph. 2. 4. 4. 6

eiethrough faith: nor through our selves, but through the giste of God: nor by woorkes, least any man should boaste himselfe: so that Rom. 8. 33. from hencefoorth none can charge or blame 34-39. the electe of God: for it is hee onely which doth iustifie them, who therefore can condemn them, seeing that Christe hath suffered for them: So that they are assured, that neither death, nor life, nor Angell, nor rule, neither might, nor power, neither any thing present, nor to come, neither height, nor depth, nor any other creature, can separate them from the loue of God, shewed in Christ Iesus our Lorde: With many such other like thinges which Paule speaketh off. But all that cannot helpe. For our mother the holie Church will haue that vnderstande onely of such, as haue and are assured of the same by some speciall reuelation, and of such as trust simply vpon Gods worde and promise. For she hath resolutely concluded, that such a manner of beliefe shoulde bee nothing else, but a flatte and vaine glorious presumption. But when a man doth trust to his owne merites, good woorkes, & satisfactions, then he is assured to come out with his lust reckoning: or at y least

The Council
of Trent. 6. sess.
9. cap. decret.
de iustificatioe,
in the Interim
of the Empe-
ror Charles
in the 8. cap.

if there haue not bene enough don here
in this worlde, that shall be after in an
other worlde accomplished and paid to
the uttermost farthing: in somuch that
he shall not remaine one mite in Gods
debt. For to that ende and purpose, hath
our deare mother the holie Church of
Rome ordained the blessed Purgatory,
wherof we wil now make further de-
claration, & proue it to be as wel ground-
ed on the Scripture, as the merits and
satisfactions, wherof we haue nowe al-
ready spoken.

The viii. Chapter:
*Wherein Purgatory is established aswell by
Scripture as by inheritance. And be-
in are likewise intreated the remedies &
helpes whereby the silly soules are relea-
sed out of Purgatory.*

*Purgatory, and
how soules are
redemed out
of it.*

Here is to be considered, that Pur-
gatory is founded, & hath his ground
out of the holy Scripture. For if Masses
are founded vpon the Scripture, as we
haue already certified, the surly we may
not make a bastarde of the Masse of Re-
quiem. And now, if it be so, that the Masse
for Requiem is founded vpon the Scripture
then

then no doubt there must needs be a purgatory. But now let us bring forth (for the proofe hereof) speciall textes of scripture. First note, how there is writtē by Paul to the Corinthians, That no mā may lay any other foundation, but only vpon Iesus Christ. And so whosoever doth builde on this foundation, gold, siluer, precious stones, timber, hay, or stubble, every mans work shall appeare: for the day shall declare it, & it shall be shewed in fire, and the fire shall declare euery mans worke what it is, &c. This hath our deare mother the holy Church vnderstood, meant, and set forth of Purgatory: And although out of this it shoulde followe, That all manner of persons (without exception) as wel hee Saintes as shee saints, which our holy father the Pope hath canonized, yea, and the very Popes themselues should danse in Purgatory, as wel as Jack and Tom, with the rest. But considering how that both not agree in one with the beliefe of the holy church of Rome, in respect of the superfluous good workes, which those Saintes haue done for themselves, and for their good friendes, more than they were of duty bounde to doe: therefore

1. Cor. 3. 11.

12. 13.

This text is by all Catholike writers acknowledged, and specially in the 4. booke of Sentences. cap. 10. dist. 21.

Peruse the booke called Compendium theologicum lib. 7. cap. 1. Bernardus de Bassis. in rasario. in the second sermon in the first part.

Psal. 66. 12.

Reade *Eckius*
and other Ca-
tholike writers
and specially the
booke of *Sen.*

In the 7. ca. of
the 2. part.

Originall and
daily finnes.

In the councill
of Trent in the
7. session canon
10. and 14. sel.
cap. 8.

Epiphanius in
his booke na-
med *Anciramus*
speaking of the
doctrine of
Trent, saith
that it is the
only founntaine,
which brings in this
sect of Paule
for his purpose.

the properly and wisely concludeth that
upon, That those soules onely which depart
out of this world without any deadly sinne,
and before they haue sufficiently satisfied by
penance, for their veniall & quotidian finnes,
shall remaine a certaine space in Purgatorie,
and bee there broyled and sodden, till such
tyme as they shal (with soule Masses, Pardons,
or indulgencies) be hailed out of the pan or
chaldron, as with a flesh hooke. The which
is worthy to bee noted, considering that
which is thereout concluded: as first,
that (as heretofore is declared) all finnes
are not deadly, neyther deserue euerla-
sting damnation: and then agayne, by
this you may perceiue that which of late
wee did speake off: namely, That the
death and passion of Iesus Christ, hath
purged but onely our originall sinne and
not our daily finnes, for which wee must
make full satisfaction our selues. And
whereas the Heretikes saue, that Paul
doeth not (in the foresayde text) meane
any thing at all of Purgatorie, but
meanes onely too speake according as
the text importeth, and as many ancient
Fathers haue expounded and under-
stood the same of the fire of the holy
Ghost,

Ghost, which doth in time trie and canse
to appeare playne all doctrines: namely
those which take their foundation of Je-
sus Christ. And they say that good doc-
trine and godly learning shall in this
p[er]se remaine stedfast: but babblers and
false teachers shall consume like hay, or
strubble, befoze the fire. With all this
wee haue nothing to doe: for that is but
an exposition after the letter, and not af-
ter the spirit or allegorie. It is sufficient
for vs, that our holy mother the Church
of Rome, hath vnderstoode Paul other-
wise, and applied his text vnto Purga-
tozie: like as shee hath applied the words
of the Euangelist, where hee saith, That
it was a custome amongst the Iewes, too
weepe ouer the dead, For thereby hee
hath concluded, That the Iewes did
beleue, that there is a Purgatorie,
bicause (as shee thinkes) it had beene
a great follie of them, to weepe for the
dead, vntlesse they did beleue there was
a Purgatorie: so that it is a thing very
credible, that those which wept so sore
ouer Steuen (as in the Actes of the A-
postles is declared) did thinke none o-
ther, but y^e he was gone into Purgato-
rie,

Reads *Lectins*
and other wri-
ters vpon this.
Math. 9. 13.
Luke. 8. 53.

Act. 8. 8.

Phil. 2. 20.

Apoc. 5. 13.

re, notwithstanding that hee had seen
 Iesus Christ sitting on the right hand
 of God the father, and sealed the testi-
 mony & witnesse of him with his blood.
 Thirdly, Purgatory is clearly proued
 out of the plaine termes of Paule, who
 saith, That in the name of Iesus al knee do
 bowe, those that are in heaven, those vpon
 the earth, and those vnder the earth. Su-
 rely we wil not haue this vnderstande of
 diuels: Ergo then it must needs followe,
 that it is spoken of the soules which lay
 burning in Purgatory. For thus sayeth
 S. John in the Apocalipse touching the
 same matter: And al creatures which are in
 heaven, and in the earth, & vnder the earth,
 & in the sea, & al that are in them, heard I,
 saying, Blessing, ho nor, & power, be to him
 that sitteth vpon the seat, & vnto the lambe
 for euermore. Where vndoubtedly he
 doth vnderstande & meane Purgatory,
 according to the exposition of our deare
 mother, the holy Church of Rome. And
 by this you may perceiue, that Pythago-
 ras was not far different or disagreeing
 in belief fro the holy Church of Romes
 belief, when as hee said, That mens soules
 departing from their bodica, did enter into
 beastes.

beastes. Considering now that John here
and David in other places, doo witnes,
that the creatures vnder the water: yea,
the fishes themselves do laude & prayse
God, and that the same is vnderstood by
our holy mother the Church of Rome,
of the soules that be in Purgatory, this
hath not without greate appareance of
trueth concluded, That there is lykewyse a
Purgatory, in the bottome of the Sea: by
which reasons it appeareth, y the soules
of drowned men, place themselves in y
bowels of fishes. And it is possible that
this was y occasion which moued Pytha-
goras to forbid his scholers the eating of
fish: considering specially withall, That
S. Patriks purgatory in Irelad, lies fast
by the sea side, neare vnto a mountaine
called Hecla, where our mother the holy
Church of Rome doeth belene, that the
silly soules are as il punished in yse, as
in fire. So that by god reason, there
might haue bene added vnto the same
sentence of Paule, That the tryng and
shewing openly of the woorkes of such as
builde vpon the foundation of Iesus
Christ, is not only by fire, but lyke wyse
by water & by yse. For so the holy church

Reade Echini
in his Enche-
ridion.

S. Patriks
Purgatorie.

Psal. 66. 12.

Reade Echini
and other Ca-
tholike writers
and specially the
booke of Sen,

vnder.

In the 6. booke
of *Aeneidos*.

Notes in his
booke called
purgatorie and
Margarita Phisica

Virgils purga-
torie.

understand that place where it is written
We haue passed thorough fire and water,
And Virgil the wise Poet, which had so
good understanding of the sacrifices of the
Mass, as is declared before, hath like-
wise placed Purgatorie by a Sea, or by a
great water called *Lacus Avernus*, which
lies not verie farre from Rome, in the
Kingdome of Naples, where he describes
to be the entrie and forefront of Hell, &
then setteth forth Purgatorie, with all
the paines and tormentes, which the
soules doe suffer, so perfectly and well,
that a man woulde thinke that our
deare mother the holy Church of Rome,
hath kindeled her Purgatorie with his
fire, tongues, and bellows. Insomuch
that our Catholike Doctors did not
misle when they proued their Purgato-
rie, by the authoritie and testimonie of
Virgil. Now, if so be that it were so, that
there were no Scripture too proue
Purgatorie by, yet would the inheritaunce
and possession of it, teache vs sufficient-
ly, that there is a Purgatorie. And ther-
fore wee neede not to trouble our selues
much, with bringing out the booke of the
Sachabees for a witness, and thereby
cause the Heretikes to mocke and least
at vs.

at vs. For they say, that that booke is so
 farre off frō being allowed for an authē-
 tike booke of holy scripture, that the wri-
 ter and authour of the same, did desire to
 be pardoned & borne withal, if he had not
 written so sufficiently as he ought. And
 men may further consider, what account
 is to be made of his writings, seeing hee
 did so greatly praise one Razis, who rip-
 ped out his owne bowels and flue him
 selfe, because hee would not fall into the
 hands of his enemies: which undoubtedly
 is was a detestable dede, and directly a-
 gainst Gods comādemēt. They declare
 likewise, that neither by Christ, and his
 Apostles, nor by the whole congregatiō,
 in thre or foure hundred yeres space, that
 was neuer esteemed nor taken but for
 Apocrypha, to witte, for the writing & set-
 ting forth of a man, and not for the un-
 doubted worde of God. And yet they saie
 beside this, that if they should accept y^e
 booke, yet is there nothing written ther-
 in touching Purgatorie, but onely a
 praying for the dead, in respect of the re-
 surrection, and not in any respect of satis-
 faction by Purgatorie. And therefore
 wee will not breake our heades great-
 ly a^c

2. Machab. 15
 29. 40.

2. Mach. 14.
 41. 46.

Reade what Zo-
 sebias of Hierosolym
 writeth in the
 4 booke of his
 histories cap. 1.
 26. And reade
 Augustine in
 his 1. booke a-
 gainst Gauden-
 tium. cap. 23.
 Hieron in his
 prologus vpon
 the Macha-
 bies.

ly about this matter, but wil establish our Purgatorie strongly, by inheritance and possession.

*The Legends au-
rea and the Vita
patrum are full
of such stuffe.*

*Fasciculus tem-
porum and o-
ther histories.*

*Odilius Pur-
gatorie.*

Besides that, I leaue the Priests pur-
ses vnspoken of, which is a Soueraigne
soking and drawing Purgatorie, as e-
uery man may both spee & feele. And yet
besides this, we find by certayn and vn-
doubted testimonies of our auncestors,
that many soules haue appeared, & haue
plainly saide, that they were extremely
punished in Purgatorie, and therefore
haue heartily desired that men would
helpe them out of it, with masses, almes
pardon letters, and Vols: as it is wri-
ten of Pope Benedick 8. himselfe: and in
the Legend and other Catholike booke
testifie, which are full of suche woorthie
matters & notable examples: so that there
is no occasiō to put any manner of doubt
concerning Purgatorie.

And further, we do find diuerse euident
& very true histories of Odilius Purga-
torie, in the kingdome of Seicilia, in the
mount Aetna, which flames continually
where the silly soules are burnt, & broy-
led like dried herring, or like wastefull
ling hammes, or gamboes of Wals which
haue

hane hounge seuē yeres long in the smoke
 And this was the occasion that moved
 Pope John 8. through y great pitie that
 he had vppon the sillie soules : and by the
 god and ripe aduise and counsell of the
 foresayd Odilion, which was a holy fa-
 ther, and Monke of an Abbie called Clo-
 nic, to commaund and ordeine, that al-
 wayes the next daye after Alhallowes
 day, a solemne day of deuotion should be
 kept for all Christen soules: which order
 is very precisely folowed and obserued
 by our dere mother the holy Church of
 Rome, & many yeres of pardon giuen &
 graunted to all those, which vppon that
 day do deuoutly visite the chātrie priests
 & Passes of Scala Coeli, vsing their purses
 liberally for that purpose, and to haue a
 trentall of Passes, a sackfull of seuen
 Psalmes, and threē or foure pokes packt
 with Pater nosters, and Aue Maries, al wel
 measured and filled, whereof to make a
 present to the sillie soules in Purgatorie
 for that is euē fit meat for their mouthes
 and they are as wel refreshed with those
 dainties, as though they were wrapped
 about the head with a wet clout in a cold
 morning. And yet beside all this, the ho-

All Soules
 day.

All these re-
medies you shal
finde euen as
they are here
writen in the
booke called
Sermones discipuli de tempore.
De sanctis, et
Promptuario ex-
emplorum.

ly church of Rome hath sought al manner
of meanes & wayes to refresh, coole, and
ease the paine of the silly poore soules,
which lie in the great heat of purgatorie
gaping for aire, as a carpe doeth for wa-
ter: all which meanes shee hath digged
out of the holy Scriptures.

For, to beginne, shee hath appointed
burning Candles, which be let vp to light
the poore soules in the darke places of
Purgatorie: because it is writen, Christ
is the true light, and whosoever doeth fol-
lowe him, walketh not in darkenesse. And
therfore hath our holy mother practised
that at euery corner of the hearse, a candle
shalbe set burning, for y^e the dead should
be forgiven and pardoned of foure sor-
drie manner of sinnes: which he hath com-
mitted, to wit, in thinking, in speaking,
in doing, and in suffering.

Secondarily, shee doeth succour the
poore silly soules with censuring: for there-
by they are released of the horrible stink
which is in Purgatorie.

Thirdly, shee doeth relieue them with
holy water, which must bee continually
sprinkled vpon their graues, with a
sprinkle, that thereby they may be coole

and refreshed of the great and extreame
 heat of the fire: for it is written: Asperges
 me, Domine, Hyssopo: Thou shalt sprinkle me
 (O Lord) with Hyssop: which is to be un-
 derstood, that the Parson or Curate, shall
 all too water my graue with a holy
 water sprinkle. For you may well con-
 sider, that David was dead and buried,
 when he spake these wordes, & his soule
 was in purgatorie: other wyse, our deare
 mother would not sing this daily in the
 name of the soules departed.

Therefore must this holy water needes
 as much profit the, as a couple of Egge
 shelles: which is apparant by y^e holy scrip-
 ture. For it is written in the Gospell of
 S. Luke, That the rich man, when he
 lay burning in Hell, did require onely a
 drop of water, to coole his tongue. Then
 consider now, if a drop of water can suc-
 cour & help the soules y^e lie in Hell, howe
 much more shall y^e sweet holy water coole
 the soules y^e lie in purgatorie, when it is
 so swashed & dashed ouer all the graue
 with a stinging holy water sprinkle?

Fourthly, they are greatly relieved by
 the offering of bread & wine: for through
 the might of such an acceptable offering.

the soules are fedde and refreshed of God.

Fiftlie, with Vigils, of thre, sixe, and nine lessons, with De profundis, with Requiescant in pace: and with such other like pleasant songes, as Job and Dams sounge, when they lay in Purgatorie: for our deare mother the holy Church of Rome hath applied all such matters vnto Purgatorie.

Sixtly, they are relieved by fatte offerings: so that the soules are marvellous glad, when the Priestes get many offerings. And in deede, it is a most sweet morsell for their mouthes.

Seuenthly, with praying to her saintes and the Saintes, and with singing of Letanies, Diriges, and Kyrie lons: for there are many and great indulgencies graunted vnto them.

Eightly, with fasting & kneeling. For there is a plain tert in the decrees, which saith, That the fasting of the liuing, is the hope of the dead.

Ninthly, when men do pay for them such debtes as they left vnpaid.

Tenthly, when men do for the works of mercy, and especially when they are done

done by Priests, Monkes, or friers.

The xi. when their executors accomplish and fulfill their last willes, and testaments, especially if they haue bequeathed any thing, either money or landes, to any Abbie or Cloister.

The xii. when any man shall doe for them such penance as they haue left undone when it was enioyned them by their ghostly fathers.

The xiii. when any man forgoeth for them such bowes of pilgrimages, and other like deuotions, as they made in their life tyme, and yet haue not kept them.

The xiiii. when men do pardon or forgive them such offences, as they haue committed against any person or persons, he or shee, in their life tyme.

The last reliefe, and the best of all, is, when our cause shalles to be song or said for them: for that is farre due al remedies, because it is a goodly drawing plaister, which hath not power only to draw soules out of Purgatorie, but also to picke many out of mens purses. And that same Requiem eternam being three times sung in the Masse, is such a pleasant

medicine, that (in a moment) it doeth cleane take away all the paine and griefe to which the foules suffer, & bringeth them fast asleepe like dormice, in so much that they feele no more smart, neither at the stomache, nor in the backe: yea, and though that their bladder were puff up like a Toves voder, so that they had not the power to pisse a plumb stone, yet with that medicine they should in the twinkling of an eye, be as sounde as a rotten apple.

Monnes of Ley
den In Holland.

And yet nowe, besides all these good and wholesome meanes before specified, the good and holy Monnes of Leyden in Holland, and all other Conventes of that profession, sounde out an other helpe of great importance: for, euery daye, be twene Michaelmasse and all Saints, after that the Vigils of it. lessons be song, then goeth the Mother or prioress of the Cloister into a bare chamber, with a great rodde in her hand, and then come the Monnes in thither one after another stark naked, euery one alone, and turne vp their bare buttocks: yea, some of them as naked as my mayle, and so lie downe before the Prioresse, and there

there receiue holy discipline for the soules
in Purgatorie: for, for euery ten girles
that one of them doth so receiue, there is
a soule deliuered out of Purgatorie and
flies vp into heauen without any stay.
Is not this now a goodly matter? I be-
lieue verily, that al the rest of the Monks
of other professions wil do y like, though
it were but euen for good manner sake: &
that the Father or Patrone of the Clo-
ster both vse to execute the office many
times, when the Prioresse is sick, or o-
therwise earnestly occupied.

And now (besides al this) Durandus
writeth, That euery Sunday and holy daye,
the soules doe playe. For seeing that God
hath commaunded, that on the Sabbath
daye all people should rest from their labour:
it is great reason, that the silly soules should
bee relieued of their paynes on those dayes.
In consideration whereof, it appeareth
a marvellous charitable deede of our
deare mother the holy church of Rome,
to haue instituted so many holy dayes
(besyde Sundayes) & commaunded them
to be solemnely kept, because the soules
may vpon those dayes rest them-
selues, & go a playing: for that it is to be

Soules do rest
and play on
Sundayes and
holydayes.

thought, that they obserue as well the precepts of the holy church, as Gods commandments: otherwise they were no better thā Lutherans. And now we know very well, that there cometh no Lutheran into Purgatorie: for Purgatorie is only for the good Catholikes which hold fast on the church of Rome. So that it is verely to be thought, that the poore soules are as wel helpd wth so many idle holy dayes, as wth the Penances discipline on their bare arses: yet it is to be considered, that albeit this, they must be prayed for on Sundaies & other holie dayes, as well as on the wo^rke dayes whē they lie scorching & scalding in purgatorie: for that hath our mother y^e holy church specially commanded, being therunto moued by y^e exāple of a good fat Abbat, who (as Durandus saith) bicause he had forbidden his Monkes, to pray for the soules in Purgatorie, vpon Sundaies & holy daies, but only vpon wo^rke daies, he was vpon a tyme (by the poore soules) catched, & very sore beaten & wounded. & by y^e meanes forced to reuoke & breake his former order & commandement. And surely, y^e was but reason: for although y^e

In the 7. booke
in tit. de officio
mortuorū, cap. 2.

Silly soules haue some playing dayes, yet
 I assure you they pay ful deereley for it at
 other times. For the paines which they
 suffer there, are so extreme, that our doc-
 tores write for a trueth, That there was
 a soule which which had lyeen 30. yeeres
 in Purgatory, & at last there came an An-
 gel, who did bid the soule chosse, whether
 it would tary yet one short winters day
 in Purgatory, or that it would returne
 into the worlde againe, and there doe a
 maruailous hard penance, to wit, for one
 long hundred yeeres space, shoulde goe
 barefote, and treade still vpon sharp iron
 nayles, eate nothing else but browne
 bread, and drinke bitter Gall mingled wth
 vinegar, and weare a cloth of Camels
 haire next the skinne, and a stone vnder
 the head in place of a pillowe. This soule
 did chosse much rather to do al that same
 hard penance in earth, than to tary one
 day longer in Purgatory. Consider now
 what a sharpe biting sauce mustarde is:
 for as it is written in the Detrets, There
 is no earthly paine, or martyrdome, to be co-
 pared to the paynes of Purgatory: yea, that
 holy man Thomas de Aquino saith, That
 the paine of the fire of Hel, and the fire of
 Purgatory,

This is copied
 in a maner
 woord for
 woord out of
 the booke called
 Sermones disci-
 puli de tempore,
 & de sanctis,
 promptuario ex-
 emplorum in the
 160. Sermon
 of the soules.

Capit. quid sit
 aliud dicitur.

Arctilib. 6.

Hel and Purgatory both but one kitchen.

This is written in the Apologie of Bernard Och.

The Pope and his Secretary common of indulgencies and pardons.

Purgatory, is all one, and that they differ nothing at all, but that the one is but temporall, and the other is eternall. So that it was not without full occasion, that Virgil set a partition of Pluton and other mortall betwene those two fires: although some men be of opinion, that the partition was but a pale made of Tlaineicot, which (because it was of Tlode) was long agoe burnt away: so that now Hel and Purgatory enter bothe in at one hole, & are both but one fire. Which is the occasion that some take vpon them to say, That the fire of Purgatory, is pist out: although there be other learned men, which bring in another occasion, whereby it is happened, that there is now no partition betwene Hel and Purgatory, but that they are ioyned together.

For it is written in a certaine History. That there was a good holy Pope, which was very desirous to knowe of his Secretaries, being a good wittie and learned man, whether (as he thought) he might give a general pardon at once, for all such soules as were then in Purgatory, and ioynly withall pardon alike all such as should hereafter be condemned thither, so that after, there should be

be no more neede of Purgatory. Wherevpon his Secretary did demaunde of him this question againe: Whether hee did not verily thinke, that if it were so, that hee had such power, if hee did not then verily beleue, that all his Pope predecessors have had the like authoritie in their times? Wherevnto the Pope answered, Yes surely, considering that all his power and authoritie came from them. Then the Secretary did demaunde of him againe: whether that of so many Popes and holy Fathers, which had possessed that place before him, there were not one of them so mercifull and loving towards the poore soules, that had taken vpon him to doe that charitable deede, if his power did so farre extend?

Vnto this the Pope answered, As touching that, he knewe not. Wherevpon the Secretary gaue him full resolution, saying; I can tell thee certainly: Once our Lorde Iesus Christe chiefe Byshop of all Byshops, and Pope aboue all Popes, had full power and authoritie to doe the same, for hee was almightie and he had also the will to doe it, for that he was most mercifull: and did likewise beare an infinite affection and loue vnto all mankind, in so much that he did effectually

**Christe indul-
gence and par-
don for all chri-
sten soules.**

**John 3. 18.
John 5. 24.**

**Purgatory
condemned.**

fectually and fully accomplysh that maner,
So that it is not needefull for any man to
trouble himselfe any more aboute that mat-
ter, seeing hee hath (by offering vp of his bo-
dy) obtained a pardon of God the father, &
sealed the same for euermore, with his owa
pretious bloode for the redemption of all
faythful soules, past, present, or to come. So
that nowe there falles no more condemna-
tion or iudgement vpon them, neither shall
they neede to feare death, Hell, nor Purgato-
ry, but departe out of this life directly into
euermoring life, as he him selfe doeth playn-
ly testifie by Iohn the Euangelist in the gos-
pell.

Nowe see, out of this will some men
maintaine, That Purgatory is cleane
taken away, euer since this greates & ge-
nerall pardon came: in so much that so-
uells are come to dwell there, and haue
now brought Hel and Purgatory all in
to one kitchen, where they boyle their
soules, and turne them at their plea-
sure. And so that likewise, that god or-
tholike Doctour Bernardus de Buis doth
defend this case with the testimonies and
witnesses of Gregory: That the fire of hel
and Purgatory are kindled together, say-
ing

ing, Nam (ut inquit Gregorius) sub eodem igne electi purgantur, & damnati cremantur. That is to say, For (as Gregory saith) with one fire are the electe purged, and the damned burned. And therefore it is, that our deere mother the holy Church in the prayer called, Offertorium, which she singeth commonly vpon All Soules day, and in the Anniuersary, doth put no difference betwixt Hell and Purgatory: for these are the words which she doth vse:

Domine Iesu Christe Rex glorie, libera animas omnium fidelium defunctorum, de manu inferni, & de profundo lacu, libera eas de ore leonis, ne absorbeat eas tartarus, sed signifer S. Michael representet eas in lucem sanctam. &c. That is to say:

O Lord Iesu Christ, King of glory, deliuer thou all faithful soules out of the power of Hell, and out of the deepe lake: Deliuer them out of the mouth of the Lyon, that they sinke not downe into Hell, but that thy standarde bearer S. Michael may bringe them into that holy light, &c.

Wherein they nowe plainly call Purgatorie, Hell. And in an other Collect which they doe sing vpon the same day, they cal it, *Regiones tenebrarum*, that is to

In his Booke called *Rosarium* in the 3. parte the 2. lumen.

Offertorium on all soules day.

is to say, The Region and place of darkness, praying vnto God, that Saint Michael will or may doe so much, as to deliuer them from thence. In summe, they make but one hole, and one lake of those twaine. Howsoever it happeneth, whether the pale that was betwene them be burnt, or that Purgatory is pist out, I wot not, it is too profounde a question for vs, and therefore wee will commit the disputation of that matter to the Doctors of Louen: They may (perhaps) tipple out a flaggon of wine or twaine, in the matter, before they agree vpon it. It is inough for vs, that we haue proued Purgatory sufficiently, not only by plaine testes of holy Scripture, but also by inheritance and possession, & so established it, as there is nothing to be saide against it.

The ix. Chapter:

Intreating of indulgencies & pardons, prouing & establishing the same by scripture.

Indulgencies
and Pardons.

NOW it doth follow, that we intreat of pardons & indulgencies, which of necessitie must procede out of the foundation of Purgatory, especially if you be
minister

minister vnto it a glister of Parchment,
 Wax, and lead: so; that hath a wonder-
 ful operatiō in it, sithence it doth refresh
 againe our deere mother the holy church
 of Rome, and maketh her lustie, though
 she be something troubled with a laske:
 although indeede she is now waxed so old
 and vnwilde, as glisters cannot help her
 greatly, especially so long as these Here-
 tikes are still gaping after Scriptures,
 and wil belæue nothing, vnlesse it be set
 downe and confirmed by the bible. Now
 therfore I will send them to the Epistle
 of Paul to the Colossians, where they
 shal finde, that Paul saith thus, Now ioy
 I in my sufferings, which I suffer for you, & Col. 1. 24.
 fulfil that which is behinde of the passions of
 Christ in my flesh: for his bodies sake, which
 is the congregation, Alway prouided, that
 they shall not vnderstand no; interpret
 this terte after their mindes, no; after
 the letter: to witte, as though Paule did
 meane nothing els, but that he (as a mem-
 ber of Christs body) doth follow Christ
 his head, in suffering for the lome of the
 congregation, and strenghtening of the
 same: so; this interpretation is heretical
 & doth not wel agre with the interpreta-
 tion any

tion and belæse of our deere mother the Church of Rome. But they must know & confesse, that Paules meaning in that place is, that the passion of Christ is not sufficient to satisfie for all our finnes, which we haue committed since: for those must euery man make satisfaction for, by good woꝝkes and pardons, & with bulles and indulgencies: for to that ende serue the merites of such Saints, as haue ben canonized by Popes, & the blood of their Martyrs, which suffered in defence of the holy Church of Rome: and furthermore, all the meritorious woꝝkes, which S. Francis, S. Benedict, S. Dominick, & other holy Fathers haue layde vp for a helpe, which were superfluous and more then they were bounde to doe. For all these merites and good woꝝkes, layde together vpon a heape with our merites and superfluous good woꝝkes, which we haue in store ouer & besides those which must first answer for our sins: All these (I say) are shut vp in a chest together, wher of our holy father the pope hath y^e keies to keep: & doth distribute them to euery pers^{on} according to his discretioⁿ: which is comonly according as euery man doth annoint his hand

*Petrus Aſſert in
Catholica aſſertio
one de lege.*

*Looke for this
in the Extravag.
of Pope Cle.
ment. 6. Rubric.
de penitentia. &
venit, cap. vltimo.
Dei filius.
Item in the
writing of
the treasure of*

hand with golden oyle : for this same golden oyle is of such strength and vertue, that there is no offence, knauerie, sinne, nor abomination so great, but it wilbe healed and made cleane with the same, as is plainly to be seene in the *Taxa penitentiaria Apostolica*, that is, In the booke of reckoning, or tare register, where the pardon & price of al sins, is set vpon certeine summes of money, whiche are set and taxed in the popish or apostolike penance chamber: but now among the rest, the Pope dealeth most liberally with such as come to Rome, in the daie of Iubile, and do there deuoutly visite the Granes or Tombes of Peter, and Paul : for those haue full remission of all theyr sinnes, *a pena & culpa* : and therewith are & two apostles merueilously recreated : for out of that may S. Peter note, that the prayer of Christe for him, when hee said, I haue praied for thee, that thy faith should not faile, doeth there receiue full effect, when he saith the people so deuoutly disposed to goe visite his tombe & grane. And by this now is that like wise (which we alledged out of S. Paul) fulfilled, inasmuche (doubtlesse)

Churches take out of the Compilation of master John de Fabrica super relax. Item, the glosses cap. anti. & x. de. penit. & remis.

This is plainly set out in the gloss in capit. antiq. de. penit. & remis.

that they haue great pleasure, whē they
 see such deuotion vsed, & surely do laugh
 withal, as though they had the toothach.
 The holy Church of Rome doeth yet
 bring forth other tertes of importance,
 for the establishing of indulgencies, as
 specially, where Christe saide vnto Pe-
 ter: I shall geue vnto thee the keyes of the
 kingdome of heauen: which are to be un-
 derstande, the keyes of the Chest before
 mentioned, wherein that riche treasure
 is shut vp, which can neuer bee emptied
 nor diminished: for if it were possible,
 that all the people of the worldē did goe
 to Rome in one yēre of Iubile, that eu-
 ry man might receiue full indulgence &
 pardon, yet should the same Chest be no
 more emptied thereby, than the Ocean
 Sea should be, with taking out of it one
 sponesfull of water: or S. Goddardes
 mountaine be diminished, by taking fro
 it one handfull of sand: as is plainly set
 forth by a very trimme and fine verse,
 as followeth:

Mille licet sumant, deperit inde nihil.

That is to say:

Though thousands take, and none saide nay:
 Yet nothing wastes or weares away.

And

Math. 16, 19.

This standerb
 likewise plainly
 set forth in the
 said glosse, and
 is confirmed by
 al those Catho-
 like Doctours.

And now, how necessary & profitable this is, to our holy mother the church of Rome, it doeth appeare plainely out of this, That onely the indulgencies, with the letters of pardon, & the *Reseruationes pectorales, mentales, regressus generales, & speciales accessus*, with other suche like trifles moe, are worth to the Pope of Rome in France onely, aboue two hundred thousand Crownes a yere: so that through al Christendome, it doth amount to aboue 2. millions of Crownes, which is a pretie summe.

In the booke called *defensio Perisum, Curia pro libertate eius, Gal. Luthero.*
II. oblatio arce.
77.

But what should I talk much of the Pope? It is not long agoe, that a simple gray frier called Samson of Milan, being by Pope Leo 10. appointed (amongest others) for one of the gatherers or receivers of the money for Bulls & Indulgencies, had within a litle space, gotten so much money for himselfe that hee did offer to geue 200000. Ducates in ready money, to be chosen Pope. In summe, al indulgencies, pardons, iubile, and Bulles, with the rest of the Popes authoritie, are lightly to be proued & declared by scripture, if men will vnderstand them rightly, & according to the exposition of our deare

200000. Ducates offered to be made Pope.

mother the holy Church.

The x. Chapter.

Which doeth treat of the Supremacie of the Pope, and prooeth and establiseth the same by scriptures and examples.

The Popes
power.

Matth. 16. 18.

*Ecce ego dominus
dicit. capit.
omnes diff. 22
capit. non turbas
24. que. 1. 6.
In the 1. decree
in the begin-
ning of Clements
Epistle.*

NOW as touching that which is to be saide for the Supremacie, & authoritie of the Pope, that is to be proued by so many cleare and strong testimonies and witnesses of Scripture, that I can scarce tel where it is best to begin. But I may take first the best known & plainest text, where Christ said: I say vnto thee, that thou art Peter, and vpon this *Petra*, (which is to say, a stone, or a rock) wil I builde my congregation, and the gates of hell shall not preuaile against them, &c. For by these selue wordes, to beginne withall, it is witnessed (after the spiritual exposition of the holy Church) that Peter is the firme and stedfast foundation of the Church) for she hath nothing to doe with Christe in this matter: as Clemens hath very worthily set forth in his Epistle written too James the brother of our Lord. And again, here is not

to be understood by Peter, the person of Peter the Apostle : but in the name of Peter, are our holy Fathers (& Popes) pointed vnto, as with a wet finger. For whereas the heretikes wil say, that Peter was neuer at Rome, it is a stark lie. See I pray you thep: folly: wel, his head and bones lie there yet at this present in a golden Chest. And yet bludes that, not only this Legend, but like wise that holy man Lippomanus, and the booke called Speculum Historiale, that is, The Mirror of Histories made by Vincentius Lirinensis, doe perfectly set forth, That Iesus Christ met him without the towne gates of Rome: And being demanded by Peter whether hee was going? Hee answered, I am going too Rome too bee there crucified againe : and a while after was Peter crucified, and that vpon the same day, and place, & vnder y^e Tyrant that Paul, iust a yere before, was put to death : yea, after that he himselfe had bene Pope, and gouerned that Sea 25. yeres, by the same token that his seate which was hewed out of a Purphyze Stone : and the Albe wherein hee song his firste Masse, doe both remaine yet for a memorizall. And

S. Peters h.
Royle of Rome

Capit. Quomodo
21. dist. capit.
sacrosanct. dist.
22. cap. beatus. 2.
Qua. 7. capit.
Fundamenta de
electione & e-
lecti potestate.

Read the Actes
of the Apostles
where is trea-
ted of Cornelius
the captaine of
the counsell at
Iherusalem, of
Peters im-
prisonment, and in
many other
places.

Gal. 10. 2. 7. 8.

although Saint Luke doth testifie, that
he continued very long at Iherusalem.
yea, and that in the very same time that
hee shoulde haue bene at Rome, by the
reckoning and calculation of our deare
mother the holy Church of Rome: and
that Paul doth seeme to agree with the
same, where he writeth, that the time
that he lay in the prison in Rome, there
was not one of the faithfull that did vi-
sit or assist him: I leaue to say, that Pe-
ter shoulde then haue bene Pope: but al-
thys cannot perswade vs. For that is to
be answered, that Saint Luke might be
ouerseene in his writting, and I thinke
he was no good Arithmetician: or else
we may say (as diuers Lutherans them-
selues confesse,) that one body may be in
two or three, or more sundry places, at
one time. And touching that he had per-
haps forgotten that Peter was Pope
of Rome: as is apparant by that he writ-
teth to the Galathians, where he saith,
That Peter was appointed for an A-
postle to the Iewes, & he himselfe to
Gentiles. Or else it may be wel answe-
red, that it was not decent for Peter, be-
ing a Prince, and Duke ouer al the A-
postles

possibles, to goe seeke or visite such a simple fellow as Paul was, lying in prison: **Gregory 7.** Considering how Pope Gregory the 7. his successour, about y^e yere one thousand and seuentie, did suffer the noble Emperour Henry 4. who came in the colde winter, simply clad, bare headed, & bare fote, most humbly desirring to haue access to his holynesse, being then in the Towne of Gamisen, his holynesse did (as is befoze said) suffer him to tarry befoze the gates of the towne, three dayes without once looking vpon him, or sending to him. I let alone that he would once step a fote too goe meete him, beeing in the meane space passing his time and dalli- yng with his Turtelans, and with the Dutchesse Matildis, who yet at last dyd make intercession for the Emperour. Wherefoze, is it not to be thought then, that Peter did likewise stande vpon his grauntie and reputation, without much going to the prison, to seeke Paul, or visite him? Especially considering, howe busie he was to appoint & set new Prelats in euery place. For it might perhaps be, y^e Peter was not very wel at ease: or diuers other occasions might cause it. But this is allway to be beleued, & holdē so: a

The Emperour Henry the 4. This doth pla-
tine, write, Ben-
no Cardinalis, &
other Historio-
graphers.

This do al the
Catholike doc-
tors write, and
many old histo-
ries, which yet
notwithstanding
doe not agree
among them-
selues, so that
there may be
false heades a-
mongest them
as it seemeth.

This is set
forth in the
decretall Epi-
stle of *Anacletus* written tou-
ching the ordi-
ning of bishops
and Archbi-
shops.

In the first
booke of the
councill cap.

Province dist. 39

This witness-
ing of *Dionysius*
in the 98. *Psal.*
is brought in
in the 3. Epi-
stle of *Anaclet.*
treating of the
Patriarkes, &
in the decrees.
cap. *Sacro sancta*
dist. 27.

Mat. 12. 1.

Mark. 9. 53.

Luk. 9. 46.

trueth, That Peter was true and true
yeeres complete, resident at Rome, and di-
stributed the landes to every one, according
as he thought good: and likewise ordained
and instituted Prelates, Bishops, and Arche-
bishops, ouer al the worlde, and deposed the
heathen gouernors, which at that time bare
rule, out of their places, and placed other in
theyr roomes, which he did name Primates,
for that every mā came to receiue iudgement
at their handes as is very finely and at large
set out in the Epistle of *Anacletus*, and in the
booke of decrees. And that this is wel
founded vpon the Scripture, it is appar-
rant by the wordes of the said *Anacletus*,
who doth bring in (for verifiyng of his
saying) plain textes out of the *Psalmes*,
to wit, Moyses and Aaron with theyr
Priestes. For out of that is forcibly con-
cluded (as hee saith) that the Pope of
Rome is the head of the Church. Is
not that well shott, God saue the marke.
Also the holy Apostles (sayth he) did de-
bate and determine amongst themselues
(as I thinke at that time, when they
did strue who should be chiefe amōgest
them) y^e the Bishop of euery Countrey
should know, who should be next vnder
hine

him: so notwithstanding, that they were
 al Apostles alike, yet did Christe give
 that vauntage to Peter, that he should
 be chiefe of the Apostles, and so named
 him Cephas, that is to say, The chief head
 or Prince of the Apostles. See now, this is
 the exposition of our deare moother the
 holy church of Rome, vpon these words
 of Christe: Thou art Cephas. And yet it is
 true, that Cephas is a worde of the Chal-
 dee tongue, and doth not signifie A head,
 but A stone: as Petra doth in the Greeke,
 or Latin: so S. Iohn the Euangelist
 himself doth expounde it. But notwith-
 standing that, seeing it hath pleased our
 deare mother the holy church of Rome,
 to vnderstand it so, considering that this
 worde Cephas, or Cepha, doeth signifie in
 the Chaldee tongue, A stone, and the like
 word in maner, in the Greeke, and in the
 French tongue, doth signifie A head, as
 to wit, Cephali or Cheffe, therefore it is
 good reason that we take the exposition of
 Iohn as literal, & repose our selues vpon
 the exposition of our deere mother & ho-
 ly Church: who onely in deede, hath the
 power and authority, too interpret it &
 Scripture spiritually, and allegorically

How Christe
 led his apostles
 to use themselves
 in bearing rule
 one ouer ano-
 ther: You shall
 finde in Luk. 22
 25. 26.
 Mat. 20. 25.
 26.
 Mar. 10. 44.
 45.
 Iohn. 1. 42.

*Glosse. in capite
antiquorum. ext.
de penitentia &
remissionibus.*

So that this worde Cephas, must needs signifie A head, & not A stone: as is plain to be seen in the glosse of the Decretals.

And out of this we haue to note two principall pointes. The first is, that the holie Church hath such power and autoritie, that she can (not onely) change the bread into flesh, but is able to make of a stone a head, and as well transubstantiate the wordes as the bread. The second is, that a man may make a good similitude or parable, vppon the nearnesse of names in speache, which in pronunciation doe sounde one like another, as the holy Church hath concluded herevpon, That Saint Clare can make dumme eyes looke cleere: S. Quintine, can heale the quensie in the head: and S. Valentine the falling sicknesse: and Saint Etropius the dropsie: because these names in pronunciation doe sound one like another. And yet this cannot alway fall out so: for then might the Heretikes conclude out of the same, that Curates are curres: the Spirituality, spitefaulty: Bishops berebitesheeps: Cardinals, carnals: and that Maister Gentianus after the French, is vngentianus, that is, a proper Assie: & Blindassus

*S. Clara.
S. Quintine.
S. Valentine.
S. Etropius.*

nus, a blind Ass. Which thing now can
 not be so, considering that Asses are not
 accustomed to write books, as these men
 haue done. Therfoze we must remit the
 iudgement of these matters (in like cases
 & likenesses of names) to the holy Church
 when they shall be so understood, & when
 they shall not be so taken. Now doth our
 deare mother the holy Church, inioyn di-
 uerse other goodly & plain Scriptures,
 wherewith to proppe vp, & make fast the
 seate of our holie father the Pope: as spe-
 cially, where it is written: That Christe
 came to fulfill the will of his Father. For
 that must needs followe, That all good
 Christe men are bound to fulfill the will
 of their holy mother y^e church of Rome,
 of which Church the Pope (without all
 doubt) is the supream head. And again,
 God speaketh by the mouth of his Pro-
 phet Esayas: But doth the axe boast it selfe
 against him that heweth therewith? Or doth
 the sawe make any bragging against him that
 ruleth it? Signifying thereby, that the
 King of the Assyrians had no power a-
 gainst the almighty God, who would
 vse him as an axe, or a saw, to punish &

Iohn. 4. 34. 5. 30.

Esayas. 10. 15.

Which testi-

mony was al-

leaged by

Pope Nicho-

las, verbatim, &

to this purpose

in an epistle by

him written

that was sent

to the bishop of

Constantinople

and it is likewise

in the Decretals.

inferior sedes

dist. 1. 31.

correct

correct his people by him. Out of this hath our mother the holy Church of Rome concluded, & (as she saith) made it appeare clearer then the Sunne, that there is no power no: authority in this world, but in the power of the holy sea and Pope of Rome, to correct or punish the same. And this she doth establish yet more strongly, by the wordes of Paul, who saith: That the naturall man cannot conceyue nor vnderstand Gods doings: but the spirituall man doeth vnderstande and rule all things, but may not be ruled of any man. For this doeth the holie Church vnderstand by the Pope of Rome, that he is of himselfe so spiritual and ghostly, that no man may no: can iudge no: punish him. For we further his power is established in the first book of Moses called Genesis; where it is written, That God in the beginning did shape both Heauen and Earth. For now, that is as much too say (after the exposition of y^e holie church of Rome) that y^e pope is y^e beginning of al thinges. Considering there is no mention made but of one beginning. It is not saide: In the beginning, as of moe or many beginnings: and therefore whosoever should

com

Boniface. 18. in
the Extramogen.
res. tract. de maio-
estate & obedi-
entia ff. quod etiam
C. 2. 1. 1.

This doeth the
Pope Boniface
the 8. write in

compare the Emperour to be as good as his *Extraneus*,
 the Pope, he is a ranke Heretike, and of *Treatat. de mas*
 the sect of the Manichees, who saide, There *ioritate & obedi*
 was moe beginniges of al thinges than one. *entia, ff. in hac e-*
iusdem,

What thinke you now of this? Is not
 this a good bagpipe too play a galiardo
 vpon? But now, farie yet a little, it is
 lyke wyse witten, That God did shape *Two great*
 two great lights, a greater & a lesser: which *lights.*

do signifie (after the interpretation of
 the holy church) that the Pope of Rome
 is aboute all other Potentates, and a-
 bove the Emperour: for he is the Sunne,
 and the Emperour is the Moone. Wher-
 by now is clearely to be seen, that Po-
 pes had a foreknowledge of the Pope &
 his authority. And Job must needs haue
 had some feeling of his conning. For

thus God said vnto Job: Knowest thou (I
 pray thee) howe the heavens are governed?
 Or canst thou rule him vpon earth? What is
 (after the interpretation of the holy
 church) That even as in the heaven one e-
 ternall God doeth gouerne all thinges, and
 as the holy Trinitie is brought to one onely
 vnitie: The like consequence must fall out
 here vpon earth. So that here the Pope only
 must haue dominion over all estates, duke-

Job. 38. 33.

This interpre-
 tation with the
 other two follo-
 wing are won-
 derfully witten in
 the glosse of the
 decretales in
 the Cap. *entia*
quorum est de
promissoria & re-
missionibus.

domes

The Pope
boite all kings

Ro. 11. 25. 26.

John 10. 16.

The Pope is a
king.
This you shall
find in the text
before alleged
of the decretals
ff in hac r^{te} de
obediencia.

domes, kingdomes, and other whatsom,
in consideration that he is the only line, le-
uell, and compasse, whereby all other people
are and ought to be directed. And in con-
sideration hereof is the prophesie of Paul
thus understood, saying: Vntill the fulness
of the Gentiles be come, and then shall all
rael be saued: meaning this: With that
which Christ said: So that there shall be but
one flocke, and one shepheard: as too be
derstand, When all the nations upon
earth, shall be subiect too the Pope. As
as now in our dayes we haue seen a good
beginning, & doe daily see with our eyes
very great appearance of more. And that
the Pope ought not only to haue a spiri-
tual gouernment as a Bishop: but must
likewise mainteine a worldly gouern-
ment, as a king, is by cleare testimony
of Scripture of our deare mother the ho-
ly church approued. For there is with-
out doubt, a plaine Text that the Apo-
stles did say: Beholde here are two swords.
Wherunto Christ answered not saying
That it was too many, but that, that was ye
nough. Nowe out of this doeth our
deare Mother conclude, That the Pope
of Rome must vse two swordes, the

with

twitte, a Spirituall, and a temporall
 sword. Ho ball, ho: how will this sound
 in the eares of the Heretikes?

But nowe must they vnderstande for
 a speciall matter, that a good while ago
 there was in Spayne an honest Span,
 who coulde not vnderstande it so, say-
 ing that this scripture did serue nothing
 at all too that purpose. And by and by,
 the holy inquisition (which is the dearest
 and chiefest nurse and fosterfather of the
 Church of Rome) did take him, & burne
 him at a stake, as one which had highly
 blasphemed: because that vpon his opini-
 on shoulde followe, that the holy church
 hath not full power too interpret the
 scripture as she will: which I assure you
 is a terrible slander.

Therefore haue these heretikes need to
 looke well to the matter, and keep their
 tongues, and giue eare to other testimo-
 nies and witnessess. For yet besides this,
 Christ said to Peter: Put vpon thy twoorde
 into the sheath. Out of these wordes doeth
 playnely appeare (as our holy father Ro-
 nisacius the 8. saith) That both the swordes
 as well the temporall, as the spirituall,
 are vnder the power and iurisdiction of

In the extran-
 gants de maior.
 & obedi. and is
 likewise so con-
 cluded in the
 counsell of
 Reims.

the

the Church, & it is very necessary
that y^e one sword be subiect to the other.
which is to be understood, That the
porall iurisdiction and autority must be
subiect to the spirituall and ecclesiastical
power and autority. For (according to
the saying of Saint Paule) There is no
power or authority, but that which is ap-
pointed by God, Truly (saith he) there
would be no good regimēt if the one sword
were not subiect to the other: and that the
lower and inferiour were (by some good
meanes) brought in subiection and obedi-
ence to the higher and superiour. Consider
this is the onely the natural and gron-
ded interpretation of the before allegor-
ized text of the holy Scripture, as our dear
mother the holy Church hath interpre-
ted the same, worde by worde. As for
this Beringaie then trimly shot downe!
Let these Huguenotes, & Lutherans come
out now, who crye alway that we can
not establish y^e power & authority of the
Pope by any scriptures: now they may
see, that we haue scriptures enough to
the marke withall.

But now will wee teache out of the
Scriptures, That the Pope onely hath
power

& Gloste vppon
the Preface of
the decretals,
onely in the 6.
booke.

Cap. Sic om-
nes dist. 19.

d cap. Si quis
dente, 17. 19. 24.

e Cap. Proterius
dist. 12.

f Cap. in memo-
riam dist. 29.

g Cap. Fais vrom
per 9. 9. 3.

cap. Euphemium
22. 9. 3.

h Cap. Si Papa
ibid. glossa dist. 40.

cap. parer, cap.
nemo iudicabit.

cap. aliorum, cap.
falsa. sa. cultus.

per mand. with
the other chap-
ters following.

9. causa. quæ. 1.
i cap. omnes dist.

22. cap. non nos.
dist. 40. and the

gloste in lxxv.
margin. cap. 1. de

rel. ordin. Papa
Sernachius. Cr.

Arnoldus. Barba-
rus. gloss. in lxx.

trans. ad. Apollol.
de Pa. dist. 3. ff.
personæ.

which occasion hee doeth likewise
chaunge his name, at such tyme as he
is promoted to the Popes seate, speci-
ally, so; that he doeth lykewise alter his
nature, and from the degree of a man, is
become halfe a God.

And vppon this consideration must
his mandates be obserued, as Com-
mandements. Yea, it is & not lawfull for
any man to doubt or to reason vpon his
title and authoritie. For hee may (if it so
comen in his head) & set vp and establish a
new seruing of God, or religion: and all
men must (of necessitie) follow his com-
mandements, how heauy or inconuy-
table soeuer they be. For he can (of an
arrant knaue) make an honest man:
neither may hee by any man bee indig-
ed or punished: no not although hee runne
headlong to hel, & carie a great company
with him, seeing it is he that indgeth all
men by his absolute power. Yea there is
giuen to him, a full power & authoritie,
as wel in heaue as in earth: he must be
of al men esteemed holy: yea, although
he were knowne to be an arrant knaue,
and vile varlet: neither may any man
say vnto him, Wetherfoze dost thou so, or so.
And

And therefore the holy Church doeth
 a say, declare, & pronounce, That it is most
 needful that al Christen men (for their salua-
 tion sake) submit themselves wholly vnder
 the Pope of Rome, as it is written in the
 a first of John: And of his fulnesse haue we
 al receiued euen grace for grace. Which
 beeing understode, according to the let-
 ter, may wel bee applied to Christe: but
 after the spiritual understanding, which
 is according to the interpretation of the
 b holy Church, and of the Catholike do-
 ctors, it is (without doubt) to be under-
 stood of the Pope of Rome. And there-
 fore doeth c Elias say: What wil ye do in
 the day of the visitation & destructiō, which
 shal come from farre? To whom wil ye runne
 for helpe? d Or to whome wil yee giue your
 honour, that he may keepe it? This is now
 to be understood (after the interpretatiō
 of the holy Church) e That the Pope of
 Rome is all our honour and wealth.
 For holwe can it bee otherwyle under-
 stood? Considering that he hath the
 manner verbatim in the booke called *Ceremoniale S. Roman. ecclie.* in
 the 2. Chap. of the 1. booke.

a Extra. de maiori-
 ritate. obediens
 ia paragraph.
 porro. Read this
 wile vppon al
 these matters.
 Hostie is a noble
 Canonist in
 summarius. de.
 officio legati ff.
 quod pertinet ad
 officium. nu. 3. &
 is likewise spo-
 ken by Nicolas
 Cottius in his
 treatise de pote-
 state legati a la-
 tere. Nu. 23. and
 24.
 b John. 1. 18.
 c Extra. de. vfu
 pallii. ad huiusmodi
 Etate. 10. 114.
 d Cap. aliorum
 hominum. Can. 9.
 e This standeth
 written in a
 treatise de Canon
 iuratiōe S. Flo-
 ram in 3. d. l. 10.
 This standeth
 written in a

called Ceremo-
niale s. Roman.
Ecclesi.
in the 2. chap.
of the 1. booke.

Hierarchie is to
say an holy re-
giment, and
was called *Dio-
nyscall*: by one
called *Dionysius*
who saide that
the Romishe
Church was
Arropagi. wher
of Luke doth
speake in the
Act. of the Apo-
stles: other say
that it was
S. Dionys. of
Paris: other
take it but for
a feined name,
and a falle
booke which
is put out in
his name, wher

he doeth set forth the heavenly *Hierarchie* as regiment, with all the
chores of Angels, with all the scholes and banks, so perfectly as
though he had dwelt there ten peeres. Or men may vnderstande by
this *Dionys Hierarchie*, the holy regiment that *Dionysius* compo-
sow, that is *Bacchus* companions doe keepe vpon the *Saints* hol-
daies, which the Pope hath canonized, as on Twelfth euen, *Saint*
Patricius euen, and such like.

power to chouse any man or woma wh^o
he liketh of, and him or her, in the name
of God, or in his owne name: yea, and
that without the will or consent of his
Cardinalles, declarre, pronounce and
iudge for a Sainte, canonize them, put
them in the Kalender, place them in the
register of Saintes: and so appoint the
a reame in the Romishe Hierarchie, either
amongst Angels and Archangels, or
amongst Martyrs and Confessours, as
he shall thinke good: willing and com-
maunding, That in euery Church, on
holie day shall be kept for them, and to
worte seruice sayd and done that day, as
to an holy Saint is proper and apper-
taining: yea, and further, geue and graunt
to all suche as shall once a yere (being
shyitten and doyng penauces) goe on pi-
grimage, and visite the tombe of such a
newe Saint, pardon of all their sinnes,
for one whole yere and fourtie dayes.

Pea, moreover, he may (if it be his pleasure) depole, deface, & blot out of the Kalender, & register, suche as haue borne a long time canonized and worshipped: as did appeare by Pope Boniface the 8. who caused S. Herman of Ferrarie, to be digged out of his graue & burnt, after he had been taken and esteemed for a Saincte more then twentie yeres. And that which is more, we find written, That Pope Clement the 5. (about the yere of our Lord, 1309) did charge and command the Angels, through his Popish authority & power, that they shoulde take the soules of all such, as comming in Pilgrimage towards Rome, did die by the way, and smoothly carrie them into Heauen without any delay or tarrying, or without letting them once smell the fire of Purgatory: as appeareth by his Bulles hereupon graunted and made: whereof diuerse coppies do (at this day) lie at Vienne, at Limoges, & at Poytiers, towne in France, in the Chests where the priuiledges of the same Townes are kept. Wherefore then (I praye you) shoulde not we willingly accepte him for all our wealth and honour, seeing hee can cono-

Read the 1.
ch.p. of the 2.
parte.

* That is to say
the creatour of
the creatour of
all thinges.

2. Thel. 2. 4.

Dan. 11. 36.

These prophe-
cies of Daniel
Paule Euerardus
Archbishop of
Salisbury

haue beene exprest
vnto the Pope
of Rome, like
as is to be seen
in the booke
called *Annales*
Quentini lib. 7.
And so likewise
the Emperour
Frederike, 2.
hath doone the
like, and set it
forth so, euen in
the same place.
And *Arnoldus*
Bishop of *Orli-*
ans did the like
in the Councell
of *Reims*.

nize, make, and vnmake hie Saints and
hise Saintes : and hath likewise power
ouer the Angels of heauen. *Dauid*
speake of this, that he, as a king, *Dauid*
can make God: yea, & create him, who
only createth al thinges, as it is written
in the booke called, *Stella Clericoru*, which
is to say, the starre of the Clerks, or priests:
wherein al Priests are named, *Crem-*
res Creatoris. And now he maketh all
Priests: so that he may iustly be called,
* *Creator creatoru creatoris*: that is to say,
The Creatour of those which haue shapen
and created the very Creatour of al thinges.
So that the wytyng of *Pauls* to the
Thessalonians, where he speaketh of the
Pope of Rome is not amisse: where he
saith, That he shal extol and aduance himself
aboue al thinges that is named God, or Gods
seruice, and shal sit in the temple of God, as
though he were God himselfe, and proclame
himselfe for God. Which thing also was
before spoken by the Prophecie Daniel,
That he shoulde lift and set vp himself aboue
all Godhead, and shoulde speake maruolous
thinges against God, and do every thing after
his owne lust : placing himselfe aboue all
thinges in the worlde; distributing lands and
king.

kingdomes, even as hee best list and will. **S**olwe, according to this prophesie, hath our deare moother the holy Church ordeyned and concluded, That hee hath full power and authoritie too doo whatsoever his will and pleasure is, and that hee may dispense both with the old and newe testament: with any othe, vowe, or promise.

In summe, hee is ouer and aboue all iudgements, of God or man, to make of nothing something, of straight crooked, and of crooked straight, to transubstantiate and chaunge the forme and substance of things, even as it shall come in his head: for vnto him are all lawes and iudgements subiect, and neither any lawe nor iudgement hath power or iurisdiction ouer him: for that he is the liuely fountaine of lawe and iudgement, who (as touching matters of our faith) cannot (in any point) faile or misse: & therefore he may order and determine vpon all matters touching our beliefe & faith, & so interprete, the scripture, as he thinketh good: he onely may take and leaue, doe and vndo. In so much that (though all the world were against him)

Read Cap. 1. l. 1. with the gloss dist. 34. & 17. And the same is fortified by Sigism. Xcap. Read the gloss vpon the first booke of the decretals Gregorius. de translatio. Episcopi, Cap.

quanto personam, there you shall finde the place set forth and established by witnesses of the decrees.

Item the gloss of the decrees.

caus. 15. qua. 1.

And in the canoniz. l. 1. can. 23.

tit. 14. can. 1.

or. And Panoz.

litan. writing vpon the same

place, Formus

et Gratia.

in lib. 1. in. Prim.

4. Col. de Possid.

et

et

et

et

et

et

et

et

et

et

et

et

et

*Curtius senior ap
Baldo, in Concil.*

20. in fine,

*Todn, de fubre
cremataz*

*Catal, in trafl, de
potestat, Papa.*

*Aug. Bergius in
Rubr, de off de
Iry, num. 10.*

*Bero in cap, cum
tu, in num. 1. de v
furis. Decius &
Iudouis. Come,*

*flus upon many
places.*

*Lodericus Lamb
ronis in speculo
humana vita, li.
2. cap. 1. Berio.
Thaffen, in cata
logo glorię mundi
in 4. parte inq.
confideratio.*

*Antonius Flori.
in his Summa.*

*Thilo Barth Fe
linus witness
in many places
In cap. quoniam
de unit. Eccle.*

*E. Joannes de sup.
et cremata in
many places.*

*Antonius de Ro
sellis, Cussecus,
Siculus in trafl,
de regia potesta,*

yet must we take his part. To be wise
there is no man to be compared unto him,
but God alone: and therefore can hee
all things that God doth. For loke what
soeuer God doth in heauen, the like doth
the Pope here in earth. What shoulde a
man say more: His authority & power
is so greates, that no tongue can expresse
it, neither is it possible for the capacity
of man to conceine it: as Zodericus Lam
ronis and Bartholus Chassapens, yea the
whole Catholike Church of Adams hath
determined and concluded. For as An
tonius Florentinus doth testify, he is aboue
all creatures, and his might and power
doth extende euen to matters in heauen
earth, and hell: for that hee is the cause
of causes, and the Lorde of Lordes, the
Head & Hieroglyph of the whole church
pen, the high and principall Governour
of the worlde vniuersall: he is the light,
the brightnesse, and the very foundation
of fayth, and the verie Summe and
Touchstone of the truth: he is the high
est steppe of the staires, and all in all.
whatsoeuer can be thought or said. For
as touching the giuing & distributing of
kingdomes, Dukedomes, landes, and

com

Countreys, to whom, and when he shall
 thinke good: that office he hath fast and
 sure in possession, and doeth dayly pra-
 ctise and put the same in exercise: as is
 right to be understood by this pretie
 pretie verse folowing:

Petra dedit Petro, Petrus diadema Rodul-

What is to say: [pbe.

The Rocks gave Peter, and his race;

a princelie and imperiall crowne:

And Ralfe receiued from Peters Grace,

a royall diademe of renowne.

Which trimme verse was (by the before
 named Pope Gregory 7. (after that he
 had excommunicated the saide Empe-
 rour Henry 4. and cursed all his adhe-
 rentes) sent vnto Ralphe the Duke of
 Swaben with an imperiall crowne: ad-
 uertising him plainly therewithal, that
 it lay wholly in his handes, to giue to
 whomsoever it pleased him, as well the
 Emperre, as the crowne: wherein he did
 finely prophesie in such order, as Caiphas
 the Jewish Pope had prophesied, saying
 That he would neuer be esteemed as Pope,
 if there did not die the same yeere before
 Whitsontide a false or vnjust King: For it
 came euen so to passe: Not that the Em-

*Roale Armes the
 Cardinal, Iuanney
 Marins, Marr His
 Historiary, Chron-
 ica, Sigheori,
 Pluma & other
 moe wyters of
 histories.*

perour Henry (by whom he spake) to
 die that yere: but that the lot fell upon
 Ralph, to whom the Pope had given the
 the Imperial crowne, who was the same
 yere pitifully slaine, his hands first
 cut off, and he lamenting soke before the
 Bishops, That through informing of
 the Pope and their prouokings he had
 made him and his accursed, and rebells
 against his owne Lord & supreme head.
 Now a little after this did succede Pope
 Paschalis 2. who againe excommunicated
 freche the Emperour, and commanded
 the Earle of Flanders, called Robert,
 to destroy with fire and sword, the ter-
 ritories of Luck and Camerike, because
 that they woulde remayne true to
 their natural Lord and Soueraigne the
 Emperour Henry: Pea, hee did geue the
 Imperial crowne with all the isles of
 the Empire to Henry the 5. sonne to
 the sayde Henry the 4. Emperour: and
 herein preuailed so muche, that hee did
 prouoke the sonne to rebel and persecute
 his owne Lord & naturall father, with
 such horrible & unnatural malice,
 that he let him (most pitifully) starue in
 the prison at Lueck: which hapned in the
 yere

Paschalis Pope

The Popes let-
 ter to Robert
 the Earle of
 Flanders, writ-
 ten in the secch
 booke of coun-
 cels folio 810.

petre of our Lord 1108. Neither would he receiue the Lukeners to grace, til such time as they had taken vp the dead carcase of his father (which was by them there buried) and cast the same out into the fieldes, like the carion of a dog. And by that meanes the Lukeners were likewise discharged of the excommunication which Pope Paschalis had layd upon them.

Read the Chronicle of Robert Barnes, English and Flemish.

Frederick Barbarossa.

Read John Carion in his Chronicle, and other writers of Chronicles.

Psalm 91.

Men may likewise very well conceiue the same by the example of the Emperour Fredericke Barbarossa, who after a great many of excommunications and curses, was in the end within 6 towne of Venice vpon the great market called S. Markesplace (at the top of 6 staires of the great Church or Pallace) troden vpon the neck by Pope Alexander. even with his farte: who, for the establishing of his authoritie and power, did vsurpe and openly pronounce before all the people this saying in the Psalm: *Super Aspidem & Basiliscum equitabis, & conculcabis Leuem & Draconem*: That is too say, Thou shalt ryde vpon the Lyon and the Adder: the young Lion and the Dragon shalt thou tread vnder thy

thy secte &c.

*Franciscus Dandalius.**Ena. 45. & 46. whole through.**August. de An.
gona in summa de
Ecclesiastica po.
scilicet. quæst. 1.
articulo 7. And
more other ca.
nonists Iacobus
de Teramo, cham*

And thus likewise was Francis Dandalius Duke of Venice, excommunicated and banished by Pope Clement, and enjoined unto certaine penance: which was, That he should goe creeping & longest the Popes pallace, vpon his handes and knees, with a collar about his necke like a dogge. So that it is apparant, that the Pope of Rome hath full and absolute power ower all Kings, Dukes, and Princes: and therefore our commaund them, as his subiectes and tenants: and may extol o; aduance and disgrace o; depose them, euen as he shal thinke good. Which authoritie if his doeth extende and reache so far, that he hath likewise full power, commaundment and iurisdiction ouer the Kings and Emperours of Turkie, and other Heathen Countreies. Insonmuche that a man may lawfully appeale vnto him, (in any matter) from before any earthly Prince o; Potentate. In summe, he hath vnder him the rule & government of all Emperiall, Princely, and spiritual iurisdiction: for he is consecrated as a Priest, and crowned as a King: and

is therefore the King of Kings, & Lord
of Lordes.

For as touching that which these
heretikes do alledge against this, That
Christe should haue saide: Geue vnto Cæ-
sar that which is Cæsars, and vnto God that
which to God belongeth, that (sayeth our
mother the holy Church) was not a per-
petuall rule, but stode in effect only for
a short tyme, too wit, til such time as
Christ had suffered, and was ascended
vp into heauen. For nowe, to answer
that, where hee sayeth: After that I shall
bee lifted vp from the earth, I will drawe all
thinges vp after mee: that is thus to bee
understande, (sayth the holy Church of
Rome) That Christ after his ascension
into heauen, shoulde take all kingdomes
Dukedomes, and suche like out of the
possession of Kings, Dukes, &c. and that
by meanes of his souldiers, especially by
his Romish Apostles. And whereas in
other places hee doeth forbid his Disci-
ples to seeke after, or to receive golde or
silver, that must likewise be understood,
but till suche time onely, as they have
brought in subiection and vnder them all
kingdomes, and so to leaue the same by
will

berlaine to
Doge Reym 6.
wisteth this.

In tractatu de
nobilitate qui in
cipit: Reditur
qua sunt Cæsaria
Cæsari, &c.

Math. 22. 21.

Mark. 12. 17.

Luke. 20. 25.

Math. 10. 9.

Mark. 6. 7.

Luke 9. 3. 12.

33.

This doeth
Platina wit-
nesse in the
booke of the
Popes where
he doeth set
foorth the life
of Alexander
the 3.

Evil and Testament unto the Popes at
Rome (their successours:) for then en-
doeth that determination. And that was
the cause why the Popes began to tra-
uell with a deliberate intentio, to make
a division of the Imperiall Crowne of
Rome, who then had the East & West
Countrey of Græce, and almost the
whole worlde in subjection: as Pope A-
lexander 3. did plainly acknowledge in
to the Embassadors of Emanuel Empe-
rour of Græcia, declaring plainly, That
hee in no wise woulde haue the Emper-
or of Græcia and the Empire of Rome uni-
ted or ioyned together againe in one:
which was done especially to the intent
that he might be the better able to con-
rule them both.

Fredericke the
2. disposed by
Gregory the 9.
in anno. 4.

And out of that it doeth likewise
grow, that Gregory the ninth, and Inno-
centius the fourth, Popes of Rome, did
depose the Emperour Fredericke the se-
cond, and absolved his subiects of their
oath which they had taken and made
to him: & about that, did excommuni-
cate and banishe all such his subiectes,
as dyd remaine faithfull and true unto
hym. And furthermore, granted great
indul

Indulgence and pardon to such as would
 rebelliously ryle by to destroy and con-
 founde them. And yet besides al this,
 after that hee (with the summe of an
 hundred and twentie thousand markes
 of golde in weight) had redeemed and set
 free him selfe out of the excommunicati-
 on of the saide Pope Gregory, yet was he
 (notwithstanding that) once againe ac-
 cursed and banished. Insomuche that
 Henry Lantgraue of Thuring was chosen
 Emperour: and after his death, (which
 was very sodein) the Imperial crowne
 was geuen to one Willia then Earle of
 Hollande: who very shortly after that,
 was by the Freeses slaine. After whose
 death the Empire did remaine seuen
 teene yeeres complete without head or
 Emperour.

Naclerus.

Emperour
 Willia count
 of Hollande
 slaine by the
 Freeses.

And yet I pray you, consider: Doe
 wee not finde by all perfecte Histories,
 that Pope Vibane the fourth, dyd a-
 bout the yere of our Loyde 1264. vio-
 lently dispossesse Conradians sonne to
 Conrade, then Emperour of the kyng-
 dome of Scicilia, notwithstanding the
 same, did by iust title of inheritance ap-
 pertain vnto him, and gaue the same
 to

Vibane 4.

Conradians king
 of Scicilia.

Reade the
Chronicles of
France.

to Charles Earle of Angiou de Po-
uince, and brother to Lodouike King
of France, and his successour, Charles the
fourth, dyd set the Crowne vpon his
head, with condition, that he should
pay to the Sea of Rome, ten
thousande Crownes of Golde.

Now to deface that deed and intent,
Pope Nicolas the third about the yere
of our Lord 1268. caused Peter the king
of Aragon, who had married the cousin
germane of the said Conradinus to come
out of Italy, to depriue the said Charles
of the same, and brought the matter so
farre, that hee took perforce the laye
kingdome of Sicillia, hauing first by
crafty practise (in one night) caused
truelly to be murdered (by the Sicil-
ians) all the French both men, and wo-
men, and children, young and olde, that
were within the Ilande of Sicillia: the
reason whereof, they vse yet at this day
for a common byworde, to call it, The
Sicilian Cuenfong. And then after, to
the contrary of this, his successour Pope
Martin, the fourth, did both banishe and
curse the sayde Peter: and so not onely
committed the defence and custodie of
the

Frenchmen
murdered in the
vespertina Sicili-
ana.

Martinus dyd
curse & banishe
Peter kyng of
Sicilia.

the said kingdome of Sicilia vnto Robarte Carle of Artoys, for and to the vse of the sonne of the sayd Charles, who was kept prisoner in the hands of his enemies: but did likewise take frō him the kingdome of Arragon, which he possessed & enjoyed by patrymonie, and did giue the same kingdom of Arragon vnto Charles Carle of Valois, and Sonne to Philippe the French King.

And did not Pope Bonifacius the viij. in like manner curse Philippe the French Kinge, and gaue his Kingdome to the Emperour Albertus, by authoritie and giste of the holy and Catholike church of Rome: and that, because the saide Philippe would not acknowledge, accept, & receiue the Pope of Rome, for his superiour: Insomuch that the aforesaid king of Fraunce was forced (of necessitie) to send out secretly vnder the gouernēt of Sarra Colonna, three or foure hundred horsemen, who in the night, take the Pope prisoner at Anagnia, where he was at that time resident, and so brought him to Rome as prisoner: where (within foure and twentie dayes after) he dyed like a beaste, as by a common Pro-

Philip King of
Fraunce.

Reade the
Chronicles of
Fraunce and
Carion.

uerbe (which heereafter shalbe more ex-
pressely set forth) doth appeare.

Alexander 7.

These are the
words specified
in the Bull of
Pope Alexan.
graunted for
the same in An.
1463. the 4. of
May: which
Bull is set
forth by Fran.
Lopes de Gomo-
ra, in his hist. of
Inde.

We haue likewise seene not long a-
go, that Pope Alexander the seventh, did
giue vnto Ferdinando king of Castile and
grandfather vnto the Emperour Charles
the first, all the countreyes of the newe In-
dians, which lye westwarde from Spaine,
in the Ocean Seas: and that in such or-
der and manner as by the Bull is speci-
fied, *Motu proprio*, that is to say, Of his
owne meere motion, and beeing not there-
vnto required: But much rather, *De
mera liberalitate, & ex certa scientia, ac de
Apostolica potestate plenituarie*, that is to
say, Of meere liberalitie, and an assured
knowledge, and by full power Apostoli-
call.

This history
you shall finde
written by the
said Fran. Lopes
de Gomara in the
history of the
Indians in the
113. chap.

In so much that the King of Peru,
called Atabaliba, who beeing overcome
by the Spanyards in a battell, sayd (be-
ing vntwisely) That he did not esteeme the
Pope, saying that hee woulde giue away to
another that which was none of his owne.
For Fryer Vincent Valuerda, had let
him playnely vnderstande, out of his
Breuiary or Worlesse, That Christe the
Sonne of GOD did at his departur

of this Worlde, appointe and leaue the Pope of Rome, for his Liefetenaunt, with power and authoritie, to giue and distribute all Kingdomes, at his will and pleasure: And that the Pope of Rome had given all his countrie of Peru, and the newe Indians to the kinge of Spaine.

And likewise, in the yere of our Lorde, 1515. Leo the tenth would haue giuen Frauncis the French Kinge (who was then at Bolonia in Italie, and that to make confederacie and league with him) the whole Empire of Constantinople. But the kinge giuing him worthy thanks, would not accept the gifte, vnlesse he would put him in possession of it, which our holy Father the Pope had no minde to doe, because it would haue cost him a greate deals more monie then the Sealing of his Bulles. And not longe before this, about the yere of our Lorde 1486. Pope Paule 2. had depose by sentence George the naturall kinge of Boemia, from his saide Kingdome, and giuen the same vnto the Dukes of Germanie: Parve with this rendition, that they should goe and take it perforce, at their

Leo 10. both
giue away an
Empire.

Pope Paule. 2.
frankly did
giue away the
kingdome of
Boemia, but
upon mad con-
ditions.

owne cosse and charges : in which at-
 tempte they lost aboue an hundred thou-
 sand men, both horsemen and footemen,
 and yet did preuaile very little. For
 such presentes and gistes, are of the na-
 ture of his Bishoprikes of Hierusalem,
 and other towne in Turkey, which he
 giues to this man and that man, where-
 of the Bishoppes neuer inioy any more,
 but the bare title, which they haue well
 wrapped vp in a Bull of a shæpes skin
 surely sealed. And if they be not there-
 withall content, they may goe seeke far-
 ther at their owne cost and perill. And
 yet wil our holy Father haue homagi
 and rewarde for it, although it haue cost
 him neuer a peny. Of the like to this, we
 see dayly examples, as the kings of Sic-
 lia and Naples, must euery yere (vpon S.
 Peters day) doe homage vnto him, and
 acknowledge him for their chiefe Lord.
 & for testimony of the same, they present
 him with a white Hackney, well trap-
 ped with rich furniture, with thousands
 of Ducates besides: yea, the kingdom
 of Englande was a great while in sub-
 iection, & at the disposition of the Pope.
 For the before written Pope Alexander
 the

The Pope
 chiefe Lord of
 Naples.

The Pope
 chiefe Lord of
 Englande.

Third, did bring one king to that point, *Platina in the*
about the yere of our Lord 1181. And *life of Alexan-*
that vnder pretence that Thomas Becket *der the thirde.*
Archbischoppe of Canterbury, was by the
Kings consent slaine. And further, longe
before that, in the yere 740. a certayne
King of England called Inas, did make
the whole Island tributary to the Pope
of Rome: in somuch that the Popes had
alwayes their Collectors and Receiuers
in Englande, to gather vp and receiue
the Peter pence, till such time as it was
forbidden by King Henry the big.

But to what purpose should I so par-
ticularly name the Kinges of Englande,
Naples, and Sicilia, seeing that all Kinges
and Emperours, throughout the whole
worlde, are bound to kisse with great re-
uerence the Popes holy seate?

Is not that a sufficient prowe, that
he hath full power and iurisdiction ouer
them all? And good reason it shoulde so
be, For by him Kinges doe reigne, and
by him Iudges execute the Lawe: as it is
written by Solomon in his Proverbes
Chap. 8. For that which he writes there
of the eternall wisdom of God, that
is, by our mother the holye Catholike
Church

Gloss. and Panormitanus, upon the Clementines lib. 9. tit. ad nos. stram.

This is plainly set forth and at large in the booke called *Ceremonia Ecclesie Romana*, in the seconde tit. of the first booke ff. *ordo processus*. & further in the 3. ff. *de prima unctione manuum*.

Clem. unica de iur. iurando, vers. postquam ibi. and in ff. Cer. sum. and the same is sette forth likewise by Restaurus Cassaldus in

Church, understood and sett forth concerning the Pope of Rome. As plainly dooth appeare by the gloss upon the Clementines, and by Panormitanus likewise.

And therefore, whensoever the Popes holynesse is disposed to ryde on horsebacke, then must the Emperour or King which is present, holde his Stirroppe, and after for a while leade the horse by the bridle in his hande. And alwayes when the Pope will be caryed in a Chayre, then is the Emperour or King whosoever it bee, bounde of dutie, to bowe downe his necke, and to take the Chayre vp vpon his shoulders. And likewise when the Pope goeth to dinner, the dutie of the Emperour or King, is to serue him with water wherewith to washe his holie handes, and hee muste bee sure to attende at the Table vntill the first course bee serued.

For a finall ende, hee must serue the Pope euen as a seruant dooth serue his maister: yea, and I pray you wherefore shoulde he not, seeing he hath taken and made his othe solemnly of obedience & fidelitie to the Pope, as is plainly sette forth in the popes lawes: And yet is not the

the pope bound in any point or: not to him
 no: to any other earthly creature, un-
 lesse he will sometime of speciall grace,
 rise out of his seat to let the Emperoure
 kisse him kindly. Otherwise, all men li-
 uing are bound of dutie, as soone as they
 come within his presence, to fall thre-
 times downe vpon their knees, and then
 to kisse his foete. And where soeuer he
 passeth by, there they must all fall down
 vpon their knees, & worship him: other-
 wise they are like to eat stockfish, which
 his Carde will giue them largely: yea,
 and that without Butter. And therefore
 doe they crye, Abasso, Abasso, which is as
 much to say as, down vpon your knees.
 Which thing I assure you is most duti-
 ful, and established by playne scripture:
 so: that it is wrytten *Mal. 8.* Thou haste
 put all thinges vnder his foete, Sheepe and
 Oxen: yea, and the Beastes of the fieldes.
 Which is to be vnderstande, Christian
 men, Iewes, Turkes and Poyes. And
 the Foules of the Ayre: That is, The
 Saints departed. And the fishes in the sea,
 that is, The soules which lye in Purga-
 tory. In somuch that there is nothing
 but it is made subiect vnto him. *See hat*
 only is

*tract. de imperio
 fore quast. 36.
 and the forme
 of the trueth is
 set forth in cap.
 Tibi domine,
 dist. 67.
 This you shall
 finde in the
 booke called
 Ceremoniale ec-
 cl. in the first et.
 of the 3. booke.*

*This doth
 Barbazia a ca-
 tholike Doctor
 set forth thus,
 and is so vnder-
 stood of the
 Canonists.
 Ca. Cuncta per
 mandum. 9.
 quast. 3. and in
 glosse in the
 chap. aposto-
 lica de sententia
 & re Radic. in
 c. and so tho-
 rough in quast.
 23. 13. 45. 46.*

is Lorde ouer all the worlde, and the worlde is properly his, so proued by the plaine text. Psal. 23. The earth with all her plentiuousnesse, is the Lords, as our mother the holy church hath interpreted it, & so concluded. For which cause, he may (as Antonius de Rosellis dooth testifie) take from one whatsoeuer he will, and giue to another what he list. And this is that which Cardinal Poole (being the Popes Lieutenant at the Councell of Trent) did likewise defend and establish by Scriptures euen by the very wordes Christ saying, That he would make of Peter a fisher of men, which is in this sense to be vnderstood, according to the interpretation of the holy church of Rome, That he would drine all Emperours and Kinges: yea, all people of the worlde, into the Popes net, so that hee might seeth them, broyle them, or frye them in a Panne, euen as his holynesse shoulde thinke beste to vse and order them.

And although Dauid did speake of another, which should be the God of this worlde: and that Christe doth likewise name the same, The Duke, or Lorde of this world, meaning the Tempter which sheweth

Antonius de Rosellis in tracta. de conciliis.

Reginaldus Pole in the booke which he wrote vpon the council of Trent.

2. Cor. 4.4.

Iohn. 12. 31.

14. 30. 26. 11.

Eph. 2. 2.

sheweth
worlde
vnto
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are m
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shewed him all the kingdomes of the world and the glorie of the same, saying vnto him, All these will I giue thee, if thou wilt fall downe, and worship mee: for they are mine, and I may bestowe them vpon whom soeuer I will: **But doeth not all that make any thing against our purpose: for they twaine, to witte, the Pope and he, are both as one, & agree like two heades in one hode: so that there can no gealousie growe thereby. For as the Scripture saith, and beareth witnesse: The dragon** **hath rendered vp and giuen to the beast with seven heads all his power, his seate, and authoritie. Now what condicions are made between them, I wote not, but let them alone with that matter, they will agree well inough. Thus much then in effect touching all that which Daniel & Pauls did say and prophesie in the Scriptures before specified, is thoroughly fulfilled in the Pope of Rome: and therewith, all likewise, that thing whereof John speaketh in the Apocalypse, that The citie which is builded vpon seven mountaines or hills, (which out of doubt is the Citie of Rome, as Tertullianus, Lactantius, Hieronymus, and all the olde Fathers have testified,**

Math 4.9.

Luk 4.6.

Apocal. 13. 2.

Apocal. 17. 9.

And this is by Tertul. vnderstood of the citie of Rome, in his booke against the Iewes, and is

the 3. booke a-
gainst Marcion
Lactant. Hieron.
in the epistle to
Marcellus. Reus
likewise the e-
pistle of Les
alienfis, aduersus
Paschaem, & in
the 2. booke of
Councils. fol.
809.

testified, and as the situation and state
of the citie it selfe doth make apparent)
shall receiue a maruellous power and
authoritie (specially of the same whom
Paule calleth, The God of this world, &
whom Christ calleth, The Duke or Prince
of this world, & whom John calleth, The
Dragon:) insomuch that all Kinges and
Princes of the earth shal pray vnto him,
and he shalbe trimmed and decked with
golde, siluer, pearles, and all riche and
precious iewels, as you may plainly see
in our holy Father the Pope of Rome,
with all his Cardinals, who are bestly
decked by with all costly iewels like
Puppets, And hee shall receiue a mouth
speaking great and wonderfull thinges, so
that all the worlde shall say, Who is
like vnto him? Euen after the same sort,
as you see the Pope giue sooth strange
things touching his owne person, and
doeth attribute too him selfe a certayne
power and authoritie aboue all kinges,
Princes, and Angels in heauen: yea, e-
uen aboue the sonne of God, and (which
more is) aboue God him selfe. Insomuch
that, vpon this consideration, our deare
mother the holy church hath concluded,
that

that hee should bee called Papa, as though
men should saye Papè, which is as much
to say in our language, as a wonderfull

Papa.
Pape.

shrike o: hem in derision. For it is a
worde which doth signifie a monstrous
wondrous, for because that he is a won-
derfull monstrous and straunge beast.
Insomuch that one of his owne Poets
doth call him Papa stupor mundi, that is
to saye, The wonder or mocking stocke of
the worlde. Euen as if a man should say,
Tush, who is to be copared to him? So
that it is most apparantly to be seene,
that Saint Iohn in his Apocalypse doth
as it were, euen point to him, with his
finger, and that Daniel and Paule doe
in many places of the Scripture, paint
him plainely out in all his feathers. In
so much then that these Heretikes are
farre ouerseene, when as they will saye,
That the Scripture doeth not make any
mention of the Pope of Rome, conside-
ring that wee haue proued all his autho-
ritie to bee grounded vpon the Scrip-
ture, in such order, as there is nothing to
bee sayd against it.

The glosse vpon the preface
of the Clementines vpon the
chapter Quoniam vpon the word
Pape, and here he doth alledge
a Poet, whom he names An-
gelicus, which is to say an An-
gel or an Angellike Poet.

The

The xi. Chapter

Wherein is set forth, howe that no Priest
nor spirituall persons are subiect or vnder
the iurisdiction, or power of the tem-
porall Magistrates or Officers.

The spirituall
not in any sub-
section to any
temporall Ma-
gistrate nor of-
ficer.

For the marke
of priestly cha-
racter, reade
Thomas de A-
quino, Scotus &
other scholemen
and then looke
therewithall
that which
John writes in
his Revelation
touching the
same character

Nowe, let vs come to speake of the o-
ther Priestes & spirituall persons,
who are thoroughly furnished in all
points with their Officials, Deanes,
Archdeacons, Vicars, Inquisitors,
Sommers, Prisons, Places and Instru-
mentes for punishment: so as they are
not in any point subiect to any temporall
Officer or Magistrate. Neither may any
of them haue any their causes or que-
stions debated or determined, before any
temporall Judge or Officer, so farre as
they haue shauen crownes, which is the
right marke and character of the Church
with seven mountaines, wherof S. John
makes mention in the Apocalypse. And
the same is likewise too bee proued by
plaine textes of the holy Scripture.

And for the first, it is written, That
when as Lot went about to dissuade the wil-
ful Sodomites from their abominable acts,
they sayd vnto him: Thou art come hither
among

among vs, and art but a stranger here: What hast thou to doe, for too take vpon thee to correct and iudge vs? Out of this Text, hath our mother the holy Church of Rome finally concluded, that the priests may not be iudged nor punished by temporall Magistrates and Rulers: understanding the matter thus, That the Priestes are vndoubtedly right Sodomites, Burgesses bozne, and maisters of this worlde by inheritance: considering that they are made by the Pope, to whome the worlde doeth absolutely apperteine: and that the temporall Magistrates and Officers, are but as strangers; who haue but (as it were) the gouernement of the worlde by lease, at the handes of the Pope, and his Priestes. And therefore it doth not become the for to rule or punish the native Burgesses of Sodom, and Gomorra, that is to say, the Priestes and Spiritualtie. For so hath the Pope Anacletus determined and set forth in his Decretals, which interpretation of his, is (by our deare mother the holy Church) allowed for good, and registered in the booke of their decrees for an article of our faith.

Cap. nullus clericus, 11. quæst. 1,

Priestes right Sodomites.

Anacletus in his Epistle of the Sodomitines of the Bishops, and their Innocence or complaint, in the booke of the Decrees, Cap. 10. 1. quæst. 6.

Secor

This you shall
finde in the 2.
epistle of Ana-
clerus, of the
admission of
Bishops and
Archbishops.
It is likewise
in the Decades
*cap. accusatio
quoque causa. 2.
quest. 7. & in the
decrees Iuonis
in the 4.booke.*

Secondarily, the same is proved by a
special text out of the Gospel, where it is
written, That Christ did drive or chase the
buiers and sellers out of the Temple with a
whippe, or scourge. For thereby it is ap-
parant, that the Priestes or Spiritu-
allie, may not by any meanes be pun-
shed by any temporal Officer, as is con-
cluded by the forenamed Anacletus, and
the holy Church of Rome: vnderstan-
ding the matter thus, That the Priests
are to be esteemed as the very changers
and sellers in the Church, who doe utter
their merchandize so deare, that the sight
of them (many times) will stand a man
dearer, than the best ware that the Ro-
bardashers of Paris and Lions haue in
their shoppes. And although other chan-
gers of monie, and vsurers, did inioy
the benefites of the like priuledge, as
well as the Priestes, to witte, that they
were with the same whipping driven
out of the temple: yea, & although dogs
be sometimes vled after the same man-
ner: yet, considering that the Priestes
are my whyte sonnes, and must haue
somewhat the more preeminence and
aduantage, specially so, that their mer-
chaundize

chaundize are of more estimation than the rest, and their incense of better smell than the incense that the dogges smother abroade in the Church. Insomuch that the holy Church of Rome doeth vnderstande this by the Priests onely, to wit, that tempoꝛall Magistrates oꝛ Officers, shall haue no iurisdiction ouer them, considering well, that Chyrste had them in such estimation as hee himselfe onely would whippe them out of the Church. And yet hath shee more strongly establisshed the same, by the plaine Text of the Prophet Dauid, where it is wꝛitten, God stode in the middell of the Gods, that is to saye, of Priestes and Prelates. Againe, I haue sayde, All you are Gods. Now truth it is, that the whole Psalme doeth (after the letter) speake of Kinges and Conseruours of this worlde: yet notwithstanding, our deare mother the holy Church, hath vnderstoode the same wholly of the Priestes and spiritualtie, according to þe spirit, & that specially by reason of fye weightie causes: to witte: First, because the whole text doth conclude, as wel, oꝛ rather much better, vpon the Priests, than vpon any other: for it is wꝛit-

Psal. 81. 1. 6.

This procedeth forth after, in the said epistle of Anacletus.

In the 5. verse
of the said
Psalme.

This is set out
with plaine
wordes in the
cap. *Uuo sunt.*
dist. 69. and in
the cap. *Sacerdos*
dist. 95. & cap.
Quis dubitas.
dist. 96.

*Guido de monte
Rocher. in his
Encheiridion Sa-
cerdotum. Rube.
de sacramento
eucha. cap. 2.*

is written, That will not vnderstande, he
will walke in darkenesse, and set the whole
worlde in a rore. Which wordes seeme to
conclude so wel vpon Priestes and Bi-
shops, as though they had beene spoken
only to them.

Nowe secondly, the Priestes are of
much more estimation, & better, thā any
kings, or Princes: yea, they do erre the
as farre as Leade doth Golde: and there-
fore must Emperours bow downe their
heads vnder the knees of the Popes: as
is plainly set forth by the holy Father
Pope Gelasius, writing vnto the Empe-
rour Anastasius, and registred in the
crites. Yea, they are the light of y^e worlde,
Fathers and Paisters to al men: so that
they deserue much better too be calles
Gods, than either Kings or other Ru-
lers do, or can deserue.

Thirdly, the Priestes are of more
worthinesse and estimation than An-
gels. For (as our deare mother the holy
Churche of Rome hath verie well con-
cluded) an Angel may not sing nor say
Passe: so that he hath not the priestly
character, which is to be vnderstande,
because he hath not the marke and
token.

token. And it is playnely wrytten :
 That no man may buye or sell, vnlesse hee
 haue the character or the marke, or else the
 name of the beast. Apor. 13. 17.

Nowe, as touching the fourth cause,
 you must vnderstande, that all Priestes
 are fellowe partners (in some case) with
 our holy Father the Pope, who is not
 only a man, but a God on earth. Which
 considered, they must needes by kinned
 be partakers of his Godhead: as it is
 wrytten, That comonly a man growes
 like him, with whom hee is conuersant.
 And agayne, Hee that medleth with
 pitch, some part of it will cleaue to him.
 And therefore such as be conuersant
 with God on earth, must needes bee
 godly.

Fifthly, it is great reason they should
 bee called Gods, seeing that they them-
 selues can make God: and are (as we
 haue taught before) creatours of the
 Creator. And nowe there is a perpetuall
 and infallible rule amongst the Doctors
 of Louen, which can not faile, for that it
 is fetcht out of their maister Aristotle,
 and it is this: *Propter quod vnumquodque*
tale est, illud ipsum magis est tale: that is

Stella clericorum
 read the 10.
 cap. of the 1.
 part.

to say, Whensoever any thing doeth get
any vertue or estimation out of the power
or by the gift of an other: the same by
whome hee doeth receiue that worthinesse
or vertue, must needes haue very much more
like vertue in himseife.

Seeing then, that by the power and
knowledge of the Priest, a piece of bread
may be made God, howe much rather
then are the priestes themselues Gods:
For it is wytten in the holy Scripture,
That no man in this worlde can make any
Gods: Ergo, then must the Priests of ne-
cessitie be more than men, seeing they do
daily make God himseife.

Act. 16. 20.

Now sirtly, the common Latine Lit.
which is receiued in the holy Church of
Rome, and by the Councell of Trent a-
ssolued for good & credible, doeth say thus,
That God did stande in the Synagogue of
the Gods, Which may very well be ap-
plied to the Priestes, considering that
they also haue their Synagogues, like
as the Iewes haue had heretofore. And
furthermore, it is most certaine, that
Christ stode in the middelt of the priestes
and Prelates, at such tyme as Annas and
Caiphas did accuse him, and sought wit-
nesses

nesses against him, to put him to death. Which manner of doing, our Idols of the holy church of Rome, doe very lively counterfeite. Whereby it is plaine to bee understood, that they are the Gods in the Synagogue, amongst whom the Lord stode, and doeth yet (by his elect) daily stand to bee condemned to death. So that our deare mother y^e holy church of Rome, hath very aptly applied this Text vnto them, and so concluded, That they being Gods, can in no wise bee subiect vnto the iudgement or correction of any earthly man.

Besides this, she doth bring forth many witnesses, euen by heapes, all which are fetched out of holy Scripture: as specially, where Saint Luke saith, That Luke. 12. God shall aduenge his elect. It is likewise writtē in y^e Psalmes: Lord God, to whom Psalm. 194. 2. vengeance belongeth, God to whom vengeance belongeth, shewe thy selfe. &c. Also, the Apostle Paule sayeth, What art thou that iudged an other mans seruant? Rom. 14. 14. And Rom. 14. 13. in the same place, Let vs not therefore iudge one an other any more, but iudge this rather, that no man put a stumbling blocke or an occasion to fall in his brothers waye.

As 2

And

Zachar. 2. 8.

And the Lord saith by his Prophet Zacharie: For, who so toucheth you, shall touche the apple of his owne eye.

Are not these honest, goodly, and very strong witnesses, such as can not be dis-
proued? And doe they not plainly let
foorth that the Priestesses can not be under
subiection to any temporall iurisdictiones
At least, so farre as men will allotte and
sticke vnto the exposition of the holy
Church of Rome: without hauing any
respect too that which these Heretikes
bring in: so; they would alledge al their
witnesses, directly against the Priests
and Spiritualtie, and to their reproche
and detrimēt. But nowe is there one
speciall text to bee brought in and alled-
ged, against the which ariseth no obie-
tion, to witte, where Christe sayeth,
Foxes haue their dennes, and the Fowles of
the ayre haue their nestes, but the Sonne of
man hath not whereon too laye his head.
These Heretikes may well enough
stoppe their eares at this: so; out of this
doeth our Deare mother conclude very
strongly, That those which will blame
vs: finde any faulte with the Priests, are
they whom Christ here calleth Foxes.

Mat. 8. 10.

Luk. 9. 5. 8.

And

And to the corroboration and strengthe-
ning of the same, shee bringeth forth the
text of Solomon, where hee sayeth: Hee
that hath digged the pitte, shall fall into it
him selfe. Againe, The stone is heauie, and
the sande is weightie, but the wrath of a foole
doeth passe both. Consider, doe not these
agree in one maruellous well? It se-
meth they are both painted with one pe-
cill. In summe, all her decrises and ordi-
nances are full of such apte textes and
sentences of Scripture, which shee can
twist and wryng marueilous finely for
her purpose: so that there is not one
stiche amisse. For, when as the Scrip-
ture speaketh of Bruggesse, shee ap-
plieth that to Ghent: and if the Scrip-
ture speaks of a Catte, shee will bring
in a Ducke.

For a finall end and conclusion, shee
can make of a Cowe a Windmill: and
of a Windmill a Cowe. And there-
fore shee can not lacke, but doeth alway
finde witnesses enow out of holy Scrip-
ture, to proue all her matters substan-
tiall and good.

The xii. Chapter,
Which prometh by Scripture, that Priests,
and all Spirituall men, ought to be rich.

Spirituall per-
sons ought to
be rich.

In the booke
that he made
of the councell
of Trent.
Luk. 15. 10.

Ca. Constantine.

NOwe, that the Priests and all Spi-
ritualtie, together with our holy fa-
ther the Pope, ought to be rich & weal-
thy. that is to be founde set forth by the
Scripture likewise. For the noble and
excellent Cardinall Beale, of late the
Popes Visctenant in the Council of
Trent, did cause the text of Luke (before
alleadged) to serue for y purpose, where
Christ saith: You doe nowe catche fish,
but you shall from hencefoorth catche men.
For that (saide hee) was a prophesie
which was not yet accomplished in the
time of the Apostles, whenas Paul
sayd: That there were but a fewe riche men
in the Congregation of Christ: but the same
(saide hee) was first fulfilled and accom-
plished about three hundred yeres after,
to wit, at such time (me say) as the Em-
perour Constantine did courteously giue
vnto Pope Syluester, a great portion of
the Empire of Rome, or rather (as he
tearmeth it) did giue againe and restore:
as is apparant by the copie of the testi-
fying,

ting, which standeth entred in the booke
of Decrees verbatim.

True it is, that Laurentius Valla, and
many other learned men, did mocke and
teast at this wryting, and likewise doe
plainly proue, as well by diuerse histo-
ries, as by the same wryting it selfe, that
it is but a counterfeited wryting, and
that so grossely done, that a Calfe with
one eye may perceiue it. But I wil leaue
that to the Doctors of Louen, to dispute
vpon, when they are set vnder the roose,
with a Gallon of good Rhenish wine, for
they can not away with Pittaile: as for
vs, whether it be a lie or a true tale, it is
all one: but thus much there is of y^e mat-
ter, that our holy father the Pope is in
possession, & doth enioy the landes which
S. Peter left vnto him by testament; by
the same token it is called, Patrimo-
nium S. Petri, that is, Saint Peters patrimo-
nie. He is likewise in possession of the
riche iuwels and bagges of the holy Sea
of Rome, and of the precious triple
cro wne, and other rich and costly peeces:
so, all the Bishops must sweare, that
they shall (too the vttermost of their
power) helpe to keepe and augment the

In the othe
which they take
before they be
admitted Bi-
shops.

This is the argument of Ecclesiastes in his Encheirid.

sayde iewelless, and that Patrimoine. But what needeth all this? Pauls himselfe sayeth, That Bishops must keepe hospitalitie, and bee harborous. And then is it great reason, that their purses should bee well filled, so, to enterteine Kings and Princes, and too make them great chere. For howe should they els haue good cakes, if they haue neyther fire nor fatte? I assure you, if they had not that preeminence and aduantage, they would not burge Bishoprikes so deare, neither would they pay thirty thousand Ducates for a Pallium, if they must afterwards say with Ioseph, *Aurum & argentum non est mihi*: I haue neither silver nor golde. But that is nowe all cleane turned, and the chaunce is chaunged: therefore must the Priestes and Prelates nowe a dayes bee riche, and possesse the goodes of the worlde, considering that their father and master the Pope, is Lord of the whole worlde: as we haue sufficiently proued in the 11. and 12. Chapters before.

The xiii. Chapter.
Wherein is set forth by the Scriptures, the praying to images.

John

Nowe will we treat a while of the praying to Images, & see with what Scriptures it is defended. For that second holy Councell of Nice, is (without doubt) marvailous wel furnished of excellent scriptures, which serue as fit for that purpose, as Roles for a swines sty. But we will only chuse out & set forth the principall and mosse mete to serue our turne, to the intent that euery man may iudge by those what al the rest are. Among other, they haue fetched out of the olde testament, That God did shape man to his owne likenesse: and thereupon concluded, That men may very well haue Images. Item, that God hath diuided the light from the darknesse, and therefore (saith Agapius, that mosse holy Bishop of Cæsarea) I accepte Images gladly, and cursed bee all they, which are of other opinion. Aha, my frendes: How like you this geare?

And after that is the worshipping of Adrian the Pope of Rome read: wherein he sayth, That James did pray to Iosephs staffe, or else to Ioseph himself. When I pray you) wherfore should not we pray to images? For although that Hieronimus

To pray to Images.

Reads the first chap. of the 4. parte. fol. 4.

In the Epistle of Pope Adrian, read and accepted in the council of Nice. act. 2. read the 2. Booke of the council. fol. 482. a. b. act. 2. pag. 486.

A. B. 2. Synod Nicæna. pa. 480.

do

do heerin so cry out with the *Isaiah* text, which sayth, That he prayed to God leaning vpon his bedde or vpon a staffe, (for it may be take both wayes) yet notwithstanding it is sufficient for vs, that our deere mother the holy Church hath understood it otherwise: and that all the sayed Bishops which were assembled at Nice, haue otherwise interpreted it.

*Council Nicen.
of Arme.*

For they (you must understand) could not misse nor erre, seeing they were assembled, inspired, and gouerned by the holy Ghost of the Emperesse Irene: whose spirit was so zealously addicted to the worshipping of Images, that she did put out her sonnes eyes, who was the right and naturall Emperour: and so kept him shut vp in prison, to the ende that she might haue the rule and gouernment, reigne as Quene all alone, & by and extoll images, according to her owne minde. Wherefore shoulde we then beloue this holy Ghost: whereas hee hath declared by the mouthes of the Bishops, that there was a liue proper fellowe carued out vpon the ende of Iosephs staffe, as you see vpon the staves that Children and foolish men

ride vpon : pea, and that the same
 prettie fellowe was by Jacob worship-
 ped:

*Alli. 1. Synod.
 Nicona, O 172.
 498.*

Then doe they farther alledge this
 fert, The soules of the iust are in the handes
 of the Loude Againe, God is merueilous in
 his Saimes, ffo; by these Saimes do they
 vnderstande nothing else, but dumbe
 Saimes or Images, which stand in the
 church: for that it is written in another
 place. The Saimes which are vpon the
 earth. Item Noah did set vp one Altar
 vnto God: and Abraham likewise, with
 many other mo. And it is good to bee
 thought, that they would not set vp any
 altars without godly Images of our La-
 dy, of Saint Ch:istopher, and of S. An-
 thonies swine, and such like, to stande
 vpon the Altars. ffo; an Altar without
 Saimes, is like a Table without a table
 or a Lure without Sugar.

*Alli. 4. Pag.
 504.*

Againe, Moses did make the Propitia-
 torium, which is the rounde chest of pure
 golde, and so by Gods commaundment,
 let two Cherubims vpon it. And wher-
 fore then shoulde we not set Images
 vpon our Altars, according to the com-
 maundment of the holie Church?

ffo;

Images covered
with Blew
cloth.

Abis. 3. Synod
Nicom. pa. 498.

For, whereas the Heretikes will say, that these two Cherubims, and the golden chest, were covered and hidde, so that no man could see them, much lesse pray to them: to that our deere mother the holy Church of Rome doth answer, that they can bee so likewise. For the whole Lent through, they doe cause their Images, to looke through a blew cloth, and play bo peepe, and so they continue till Easter: then come the Priestes and open their partes; and so bid Coppin out of a corner and shewe his face like a man. So then, these Heretikes haue no cause to prate and say, That our Images are neuer hid or covered.

Againe, our holy Fathers say, that notwithstanding the Cherubims were kept close, so that no man might see them for that no man might enter into the holy place, but onely the hie Priest: and hee but once a yere: yet did not hee besides so beare to pray continually to the same. For so haue the Fathers at the same Councell concluded out of their stone heedes, that notwithstanding the same, yet the holy Fathers say, That living Images may be had secretly, where

ye, wherefore shoulde we not (much rather haue them openly to pray to theins: for notwithstanding that God hath so hiddden it, yet he must bee giuen otherwise to vnderstande the matter: for hee was not yet informed, that Images are the Books of y^e Lay people, til such time as Pope Gregory came, and taught it for a perfecte doctrine. But now, every man doth knowe that Bookes must bee laide vpon a Deske, that euery man may reade on them, and are not to bee cast behinde a banke, or in a coyners. For it is plainly written, that a Candle is not to bee set vnder a Bushell, but in a Candlestick, that euery man may bee lighted thereby: which the holye Fathers do likewise vnderstande by the Images to witte, that they must stande on high pranking vpon the Altars, and so be deuoutly prayed vnto by the common sort.

Besides all this, they bring forth, that Moses did set vpp a brazen Serpent in the wilderness, by Gods commaundement, to the intent that all such as should looke therevpon, might be healed of the biting of the venomous serpents

For

In the Epistle
of Adrian to
the Synod all, 2.
fol 481.

The brazen
Serpent.

For upon that text of scripture they say thus: What folie and madnesse shoulde it then bee of vs, that wee shoulde yet doubt, whether all such as looke vpon the Image of Christ the Image of our Lady, and all other holy Saints, shall become holy, and shall likewise be healed of all diseases?

In the foresaid
Epistle sent to
the fathers of
the council.

Which thing is likewise by the holy Father Hope Adrian, most faithfully assured with Bull and Seale: so as there is no farther doubt to be made in that matter: the rather, so that this is to bee seene evidently at Halle a town in Brabant, where so many Crutches of Lame men, and so many paynted Tables are hanging, of such as haue bene so well and perfectly healed of their diseases, that the moste parte of those which hang there, neuer feele any paine or grieffe, neither in the heade, nor in the bladder. I speake not of so many wounds as haue bene conceiued with Childe, after that they had once had our holy and blessed Ladys girdle tyed aboute their middles.

And nowe of late it chanced in Holland, That a poore woman with a very greate bellic came very deuoutly

to seeke our blessed Lady of Henkelem,
 and when shee had given her offering,
 shee returned home againe, and lefte her
 great belly behinde her. Yea, there was a miracle.
 a blind Gentleman came out of France
 to Sainte Job of Wescmale in Pilgrimage,
 to reconer his sight againe, which
 he had lost by Saint Jobs disease: and
 after he had well ended his businesse he
 cryed to his Seruant in French, *Le voy.*
 which the Doctours of Louen did vnder-
 stande, not to be, that he would be gone,
 but that hee did see. In so much that the
 same is witten, and hanged vp vpon a
 Table in the Church for a great miracle. In the table of
S. Georges
miracles.
 And it is to be credibly belained, that hee
 did see as wel without spectacles, as with
 a Candle.

I forbear to speake of the great mi-
 cles which the holy and mightie bles-
 sed Ladies at Laureto in Italie and Mont-
 ferrato in Spayne doe: and of Sainte
 James of Compostella; and Sainte Ca-
 therina of Scena; and such other like
 holy hee Saintes and the Saintes: for
 that is not meat for euery mans mouth.
 We must content our selues with courser
 meates,

meates ; and keepe our mouthes cleane
from such dayntie Dishes. Yet not-
withstanding, if there were a plump Hol-
lander, or a Halle Brabander, or a Botte
Flemming that had a stomack or appetit
to such Lordly fare, and would goe take
upon him a Pilgrimage for a wager, to
come againe within a certaine time,
he may doe so well enough, and so goe
and strawe his luste abroad amongst
the holy and blessed Ladies of Spaine,
and Italic, and see what great miracles
they can doe more, then our Ladies
can do here.

Hee might perhappes speede as well as
good honest man of Paris, who could have
no Children by his wife, and in hope of
helpe, did vowe diuerse Pilgrimages: And
first he went to seeke St Iames at Compo-
stella, fro thence he went to Rome to visite
the holy Apostles Peter and Paule: and then
on forward to our holy and blessed Lady
of Laureto, and from thence to Hierusa-
lem: and last of all, to Saint Catherine of Sco-
na: in fine, so as he was about a three yeeres
from home: And then when he came home
again, hee founde his Wife merrie, and
had

had in the meane space gotten three prettie childré, with helpe of the good Saints which he so deuoutly had sought.

Was not this now a great miracle? Therefore whosoever hath a desire to go from home, and seeke Saintes. he may set forward whensoever he wil, the way gon standeth ready.

And now we will wee procede too our matter againe, and campe with these Heretikes, who mocke & iest with these our holy fathers of the foresaide Counsell, because they bring in & alleadge an example of the brazen Serpent, to establish their Images, by saying, That the same was a figure in the old testament, pointing to Chyriste, and was set vp by God his speciall commandement: but vnto this we will answere them, That they haue eaten stockfish, and know not what doeth belong to a pregaunt and ripe wit: for otherwise, can they not perceiue, that our Images are figures likewise, as wel of Chyriste, as of his deare mother, grandmother, and other holy hee Saints and shee Saints: yea, and that are by special commandement of our holy Father the Pope, and the

Brazen serpent
burnt. 2. Reg.
18.4

holy Church set forth. But yet for all this, these dull Heretikes goe on forward with their folly, saying, That the good King Ezechias did breake downe and burne to powder the same brazen Serpent, as soone as euer hee sawe and dyd perceiue, that the people began to reue and honoꝛ it, in like maner as the holy Church of Rome doth now honour and woꝛship her Saints. And those mad brayned felowes do therupon conclude, that we ought likewise so to burne our Images. But wee deny that flatly: for that was an other matter, considering that our images are no serpents, as that was.

It is very true, that wee doe as well reue too S. Margaret, Saint Georges Dragon, and Saint Antonies Hogs, as to the Saints them selues, & pray to the one as well as to the other, although those are not much better than serpents: but that now is otherwise to be considered, for it is not done in honour of the Dragons, but of the Saint which they stande by: as is well proued by a certayne Doctour of Louen, who goyng out of the Porche of the Gray Fryers, at

Louen

Louen did put off his Bonnet before the Image of Pilate, which standeth there, and sodenly turning backe againe, cryed with a lowde voyce : *Nou tibi Pilate, sed Christo*, as though hee would haue sayde : As for thee Pilate, thou art but a varlot : what doest thou thinke? I did not put off my Bonnet to thee, but too that Christe, with whom thou art dealing.

So we consider, euen so standeth the matter with our Dragons, & with S. Anthonies Hogs. They get many times offerings & ware candles, and are often times kissed for neighbourhoo, for the good Saint sake by whom they stande : but they doe not take it vpon themselves, no more then a dumbe stocke or blocke. Therefore remaineth this determination of the holy Fathers of the said councell, alwayes fast and ratified, to wit, That the holy Church must haue images : seeing that the Iewes had a brazen Serpent. This is likewise mainteined with many other goodly testimonies, as specially with that which the Prophete David sayth in the 96. Psalm, There Psal. 96. is prayse and honour before his face, Item, Psal. 28. 2. I loue the cirtuation of thine house. For by
 Wb 2 these

Psal. 27. 8.

Psal. 7. 4.

these followeth, that the churches must
bee trynmed vp with goodly Images.
Item, O Lorde, I seeke thy countenance,
Item, O Lorde, the riche shall praye before
thy face, Item, Let the light of thy counte-
nance shine vpon vs. For out of these
textes do they conclude, that men ought
to haue our Lordes visage goodly payn-
ted, and to pray to it. And for that cause
it is, that euery yeere at Rome vpon
good Friday, the holy Veronica, which is
an olde ouerwozne clout, whereon they
say our Lordes face is painted, whiche
they pray vnto with great deuotiō. And
the common people crye aloude, *Mis-
ericordia, misericordia*, that is, Mercy, mer-
cy. The like is done also at Besanson in
Burgonia, and in many other places. For
this same holy fisnomie of the Veronica,
was set vpon good grounde, and is ther-
fore so well sprong vp, and in such plen-
tie, that there are to be found a number
of them, al which doe worke great my-
racles.

And besides this, they bring forth these
testimonies, to wit, that the beliefe com-
meth not only by hearing, but likewise
by sight: for that John saith, Lyke as we
haue

haue heard, so haue we likewise seene. Item
 That the Iewes did weare broad borders vp
 on their clothes: *Ergo*, so must wee lyke-
 wise haue Images in the Church, with
 many such other like proses, which close
 vp together as fit as a spindle vppon a
 fleshe pot. So now, when any man hath
 a desire to see these godly testimonies,
 let him read ouer the whole proceeding
 of the saide Councell of Nice, as is set
 forth in the seconde booke of Councils,
 or else he may reade another little booke
 which was set forth about y^e same tyme,
 in the name of the Emperour Carolus
 Magnus, touching the same Councell: he
 shal therein reioyce his spirite, with rea-
 ding of all these godly, copious, and fine
 allegations, brought out & alleadged by
 those holy fathers, to that end and pur-
 pose: and with the dreames of Constan-
 tine, who (to heale his leprosie) had
 shed the blood of young innocent chil-
 dren, and was for the same comforted
 by Peter and Paule, in his dreames.
 And there you shall finde also, a great
 many of godly and notable myracles
 doene by Images, taken out of the
 booke of Cosmus and Damianus, and out

2. John. 1. 7.
 Num. 15. 38.
 Deut. 6. 8.
 Mat. 23. 4.

Reade the coun-
 cel of Nice. act.
 4. fol. 521.
 There doth the
 Emperour Thero-
 dus declare
 these pleasant
 histories of the
 dreames of Con-
 stantine, and of
 the warrn I-
 mage of Cos-
 mus & Damianus

of the booke of Sophronius, of the myracles of Saintes, & other such like bookes which those holy Fathers caused there to be read and heard, and by their importuntes established them, and allowed them for good. So as there is no more doubt to be put in the, than upon the golden Legende, which standes authenticke in the Masse booke. And to the ende that men shall haue the more desire to reade them, I wil bring forth here one example out of them, seruing greatly for our purpose: to the ende you may perceiue by the fable, what Wydes are within it.

This prettie
least was read
in the Councel
of Nicen, by the
Monke Stephen
out of the
booke of Sophro-
nius: reade of
the 2. booke of
the counsels in
the 2. councel
of Nicen act. 4.
fol. 520. & d.

There was a liuely holy Monke, which was continually tempted & troubled with a Deuill, even tyll his olde dayes: and when in the ende hee began to waxe weery of it, hee then did pray the Deuill very friendly, that hee would let him alone in quiet: wherupon the Deuill did answere him, that so farre as hee would promise to doe, and swear to keepe secrete, a thing that hee would commaunde him, then hee would leaue off to trouble him any more, The Monke did promyse him, and tooke thereupon a deepe oth. Then sayde the Deuill: If thou wilt that I shall

shall trouble thee no more, then thou must not pray any more to that Image: and it was an image of our Ladie, holding her childe in her armes. But the Monke was more craftie then the Deuill: for hee went and confessed him of it the next day to the Abbot, and the Abbot did dispence with him for his othe, vpon condition, that hee shoulde continue his praying to the Image.

Is not that a fine and woorthie testimony, borrowed of the Deuill, whereby the holy Fathers in the foresaide counsell, haue wonderfull strongly established the praying vnto Images? Truly it is woorthie to be written vpon balkes and beames, because Calues shall not licke it off: And our Champion, maister Gentianus, is woorthie to carry the standard, and to be crowned with a threesteeded steele, seeing he dare so boldly aduventure, to lay the woorthinesse of that counsell in the Ballance, against the seconde commandement of **G D D**, which doth sharply forbid all worshipping and praying vnto Images: likewise bringeth in the saide Counsell, against the Council, of Eliberum, which was kept in Spayne, in the yere of our Lorde 1200

and was consonant and agréable unto
the worde of God.

The xiiii. Chapter:

*Which treateth of some particular images,
and painted tables, which the Church of
Rome doth vse, and for the establishing
of the same by the Scripture.*

Diuersé parti-
cular images &
painted tables
of the holy
Church.

NOWE, because these Heretikes are
most busie wth some speciall images,
which the holy Church of Rome doe vse
with great deuotion, and with them doe
these Heretikes mocke and tease most of
al: it is very necessary that wee proue &
establish the same out of the holy Scrip-
ture. Then, to begin withal, it is not to
be mocked. no: wondered at, that they in
their Churches, and Masse booke, doe
paint the Trinity with thre faces: for
our mother the holy Church, did learne
that at Rome, where they were wont to
paint or carue Ianus with twoo faces.
And then further, there is written in
John, That there are three in heauē which
beare witnesse, the Father, the Worde, and
the holy Ghost: and these three are one, &c.
Then of necessitie they must be painted
or made with thre heads, or thre faces,
vpon

The trinitie
with thre
faces.

upon one necke. For whereas these Heretikes say, that it is plaine forbidden, to make the lykenesse of God any manner of way, seeing God himselfe saith: Thou didst heare a voyce out of the bush, but thou sawest no lykenesse: Therefore bee well warie, that thou make not any image after my likenesse: That was spoken to the Jewes onely, and is now altered through the worthy custome and vsage of our deare mother the holy Church of Rome.

This did the fathers of the Council of Nice cut of thus: the like Eekius, saying, that the Jewes were addicted to Idolatry.

And whereas the holy Church hath also chosen to make the similitude of the father, an olde man, with a long gray beard: and so the sonne, a man hanging on the crosse: and so knowledge of the holy Ghost, a dove: that is doone of her owne inuention and free will. For she might as wel haue made a bush, or a flame of fire, or a cloude, to counterfeite the father: for that he did shew himselfe in al these likenesses, as wel as in y^e likenesse of a man, or they might as well haue made for Christ, a child in a cradle, or a man teaching and instructing the people. And likewise for the holy Ghost, a tongue, or a flame of fire, as wel as they

doe a man crucified, or a dove. But she
in shee doth vse her liberty: for that hath
allwaies his course by the common rule,
which is:

Sic volo, sic iubeo, sicut oratione volunt:

Our pleasure is as we command,

Our lust for lawe perforce shal stand.

And according too that which the Poet
Horace saith in a verse:

Pictoribus atq; Poetis (Ivan

Quidlibet audenda semper fuit aequa potestas

Painters and Poets,

haue licence to measure

Their colours and verses,

even at ther owne pleasure.

Secondarily, whereas Angels are
counterfeited with wings, that is taken
out of Esay, and Ezekiel, who say, That the
Cherubims were shewed vnto them in a vi-
sion with wings. And whereas Saint
Michael is made with a paire of balance
in his hande, that is, because hee must
wey the soules, to see whether their good
woorkes and desertes bee not heavier in
weight, than their sinnes & offences. For
(as before wee haue written) the holy
church hath appointed him that office,
because shee esteemeth it a sure article, &
none

Angels with
wings.

S. Michael
with his ba.
hence. Read also
in fol. 107.

Rom. 3. 4.
Galat. 4.
Eph. 2.

none can be saved by the merites, blood & passion of our Lorde Iesus Christ only, yet Paule doeth so teach: but every man must (by his owne good woorkes and deserts) bee weyed out and saved, making full satisfaction therby, of his sinnes and offences.

After this now, where Moyses is painted with hornes, is upon this occasion. For that it is written, to wit, that the face of Moyses did shyne (as Paule himselfe doeth set it forth) that hath the common translation of the holy church interpreted thus, That Moyses had hornes, so that he should be as it were a figure of our Bishoppes, which now we likewise weare two hornes.

And whereas they make of the three wise men, that came out of the East, three Kings, and one of those as blacke as pitch, lyke a Morian, that is set out of the woordes of Dauid, or Solomon, saying: Kings shall come out of the Moores lande, too woorship Christ, for this hath the holy Church interpreted, to be spoken by the three wise men. And although the Morians land, lay much more to the West of Iurie, than

Anonine patr.
3. tit. 14. cap. 20
par. 4. tit. 9.
cap. 7. Bonavent.
tura in sent. lib. 4
dist. 15. Bernard.
Rosetus in ser-
mo 20.

Petrus Solus in
assertione Casbo.
de bonis operi-
bus And all o.
ther Catholike
writers.
2 Cor. 3. 7.
Exod. 34. 30.
35.
Moyses with
hornes.

The three
Kings.

Plat 72. 10.

to

to the East, from whence the wylde man came, that is of no importance: for the holy church can alter the lying and translation of the landes, & make of the West the East.

The Dre and the Ass by the cribbe.

Eccl. 1. 3.

Againe, whereas they haue likewise set an Dre and an Ass by the cribbe of their little Jesus, which do warme him with their breath: that is grounded vpon the plaine text of Esai, who saith, The Oxe doth knowe his maisters will, and an Ass the cribbe of his maister: but the people of Israel will vnderstande nothing of it. &c. Yea, and it may be a very good occasion, that by the Dre, the Bishops, Abbates, and Prelates, are vnderstood, because they weare hoznes also, like a Dre, & can roare out excellently well against these Heretikes, better than they can preache the worde of God. And by the Ass may very well bee vnderstood the graye Friers, which are likewise gray as asses, and therewithal, all the residue of Monkes, Friers, and priuie Priestes, who are not much better learned than Asses, and doe esteeme Christ stil as a young childe that lies yet in the cribbe, and therefore go about to please him

him & make him contented with goodly images, and puppets, with belles & rattles, with pyping, and daunsing, and with such other like sonde toyes and ceremonies.

Againe, where they paint S. Lungies, who pricking Christe in the side with a speare, receiued his sight, by vertue of the blood which sprinkled in his eyes, that is likewyse proued by good Scriptures. For Saint John saith, That a souldier with a speare did pearce Christes side. And this speare in the Græke was called Longi, whereof the holy Church hath made a saint, and named the same S. Longinus. And because the saide John saide: That it came so to passe, because the Scripture shoulde bee fulfilled, saying: They shall looke vpon him whome they haue pierced: Out of that haue they fetched the lies or Legende of S. Lungies, as to say that he was blind, and thinking to haue thrust his speare into a Crow, did thrust it into the side of Iesus Christe, & so the blood did spring out into his eyes where by hee receiued his sight: and was long afterwards canonized by the Pope, and put into the Calendar for a Saint.

Saint Lungies
with a Lance.

John. 19. 34.

John. 19. 37.

Isaiah. 53. 12.

In summe, all their payntings,
 and al those dumbe images, which are
 set vppe in Churches: as the Apostles
 with rounde trenchers behinde their
 heades, and euery one of them with his
 weapon in his hande, our Ladie with
 her frised hayre, and goodly golden gar-
 ments, with her perukes, fine kerchiefs,
 and goodly set forth with al her conceits
 lyke a Princesse of this worlde, as
 Saint Batharine, and Saint Barbara,
 bare breasted, with their embrodered
 stitched woozkes, as trimly deckt and
 painted, as the Courtesans of Rome,
 and Venice. And all this can our dear
 mother fetch finely out of the scriptures
 yea, and shee can finde you a thred for
 every needle. So that these Heretikes
 haue nothing to say to this: for whatso-
 euer is done of a good intent and purpose,
 and to the profite of our deare mother
 the holy Church of Rome, that must be
 by God accepted without any doubt, and
 hee must of necessitie passe it in his reck-
 ning booke, or else Mussels were no fish,
 neither should you haue any Dyssers at
 Billingsgate.

For a flat conclusion, we must haue
 god

godly images, & byaue painted tables,
in the Church: yea, and though it did not
serue for any other purpose, but that
young men and maydens, wil therfore
the rather come to Church: for thereby
it happens oftentimes, that when they
come onely too see the Images and
godly payntinges, and fisconies: yet
in the meane space some Devotion
commes in their mindes, too haue a
snatche at a Masse, or too heare a *Salve*
Regina: whereby they often obtaine par-
don of their sinnes, euen halfe against
their willes. And therefore wee care not
a beane, for al that these Heretikes can
say too this, but wil mainteine and up-
holde our olde deuotion without any
fotte lacking.

The xv. Chapter:

*Which is touching the difference of
meates,*

NOWE, as touching the forbidding to Forbidding of
meates.
eate some kinde of meates, in some
certaine tymes, that is lyke wyse foun-
ded vpon plaine textes of the scriptures. In the decretis.
cap. sexto dist. 39.
And first whereas God saide to Adam,
Thou

Fleſh forbidden
to be eaten, and
wherefore.

Durandus in the
booke called
Rationale Diuin.
officiorum. li. 6.
Rubr. de alijs in-
sumis No. 22.

Thou shalt not eate of the fruite of the tree
of knowledge, &c. Out of y^e hath the holy
church concluded, y^e men may eate no flesh
vpon the fasting dayes. Item, after that
Adam had sinned, then did God curse
the earth. And now we wee know very
well, that all fleshe which is to be eaten
commeth of earth. Therefore hath our
deare mother the holy Church strenght-
ly defended and forbidden al men, which
on the moſte principall and helpe fa-
ſting dayes, muſt doe penance for their
ſinnes, that in no wyſe, they do eate any
flesh, on thoſe dayes, leaſt they ſhoulde
be partakers of the curſing of the earth,
like as the holy Biſhop *Durandus* hath
very well ſet it forth. Whereby it is
apparant, that the Corne wherof bread
is made, & the grapes wherof the wine
is made, are no fruites of the earth, but
of the Sea, as the fiſhe is: for otherwiſe
they were likewiſe accuſed, & ſo muſt
be forbidden on y^e faſting dayes. Or elle it
may be alledged, that the holy Church
hath diſpenſed with them, becauſe the
fiſhe woulde not haue had any good taſt
without bread and wine. And for this
cauſe hath our mother the holy Church
forbid

forbidden the eating of flesh, as a thing
uncleane and accursed: in somuch that
those which doe eat flesh, or egges, vpon
a fish day, are to be banished and rooted
out as shamelesse Heretikes, and to bee
burnt at a stake, because (notwithstan-
ding what soeuer may be alledged out of
Daule, or out of the holy scriptures) that
flesh and egges are uncleane, unholy,
yea, and accursed: and that is apparant
by the greate miracle that happened in
Italie, vpon the mountain called *Il monte*
de la virgine, that is, Our Ladies Moun-
taine. For whosoever doeth bring vnto that
mountaine, flesh or egges, yea, or milke,
by and by it wil bee ful of wormes, because
our Ladie wil not suffer, that anie man shall
eat (vpon her mountaine) flesh, nor any
uncleane meates, but onely fishe, or hearbes
and frutes.

But what needes al this? And though
the flesh were not cursed, nor uncleane:
yet notwithstanding our deare mother
the holy church hath great reason to for-
bid the eating of it: so that shee (at the
least) may haue a differēce in the eating
of meates, and in that point shewe her
selfe something lyke vnto the figures &
C*c* shadows

This is to bee
found in the
booke of a
Donke called
La dñe Albrecht
of *Bulloigne*, na-
med the dis-
course of *Italie*,
in fol. 242.

Shadowes of the old Testament, wherein
 the children of Israel were forbidden
 certaine kindes of fleshe, as a thing vn-
 cleane. Although that our deare mother
 is of such discretion and understanding,
 that she doth not esteeme flesh to be al-
 together vncleane in it selfe. For other-
 wise our holy Father the Pope, with
 his Bishops, and Cardinals, would not
 so well digest it, that they would as well
 in the Lent, as on good Friday it felt, lick
 their fingers after it. But this doeth not
 meane to vse her Prelates straitly in
 matter: but to proue lightly & obedient
 of her subiectes, like as God (in the old
 Testament) did forbid his people cer-
 taine meates, rather for the keeping of
 them in subiectiō, than that the meates
 of themselues were vncleane: for what
 soeuer God hath created is from the be-
 ginning of it selfe good and cleane, but
 the holy church of Rome, hath had an-
 other respect in this matter: as that she
 did esteeme the fle she for vncleane, but
 not in it selfe, but vnto such as haue not
 bought Bulles of licence of the Pope, to
 the end they might digest the same with
 a cleare conscience, For like as in the
 time

Eckius in his
 pamphlet.

Leuit. 11.

Deut. 14.

Gen. 1. 25.

1. Tim. 4. 4.

time of Paul, al meates were made ho- 1. Tim. 4. 3:
ly by prayer and by thanksgiving: so is
the meate nowe made holy with the
Popes Bulls: so; whosoener hath those,
may boldly eate of all meates without
any scruple, and say with a good con-
science, *Omnia munda munda*: that is to
say, To a man that is cleane, al thinges are
cleane. But he that hath no bull, although
he had ten tymes prayed, and given God
thanks for his good giftes, yet that can
not helpe him at al: he must bee cursed,
excommunicated, and cleane rooted out
of the number of the good catholikes
and faithful subiectes of our deare ma-
ther the holy Church of Rome: yea, and
bee burnt at a stake, lyke an arrant and
gracelesse heretike.

And therefore it is: that the holy Pre-
lates, Cardinals, Bishops, and all other
loyal subiectes of the sea of Rome, doe so
often forget to say grace and prayers at
their meate: & when as sometime (by ill
hap) they do say grace (which happes ve-
ry selde) they say it commonly in a
tongue or language, which neither they
themselues, nor but a very few of those,
Cc 2 which

which sit at the table with them, to understand: not esteeming y^e, that can much profit to the cleansing of the meate: no much hinder no; further the matter, so that they haue good dainty fare. But they in place of this will eat fleshe on a fasting day, & for that purpose, in stead of grate, they must haue their Bulles well slain, and hanging downe with silken tassels, yea, & such as they themselves can well both read and vnderstande, otherwise it were al not worth a straine.

So now then, fleshe (on fish dayes) is vncleane, to them that haue no Bulles: which you may conceiue by this, That in Spayne, where the holy inquisition doeth beare the swinge: yet he, whosoener that can get a Bul for a royal of plate, may eat (al the Lent through) puddinges, tripes, and al the entrails, with head, necke, and purtenance, without any danger or scruple of conscience. And therefore it is, that the worthy Doctor Eckius, taking vpon him to defend this forbidding of meates by scripture, doeth bring in this text out of the Acts of the Apostles: Take heede that you fraine your selues from meates offered vnto Idols. For as Paule saith, That which

In his Enche-
iridia,

was offered vnto idols, was offered to the Di-
uel: and therefore hee did curse al such as
shoulde eate of it with such a conscience.
So lyke wyse (saith he) it falleth out al-
waies with flesh on fasting dayes, when
as the vncleannesse & malediction there-
of is not taken away, and made cleane
by the Popes Bulls: but other wise, it is
al wel ynough, as heere before is suffici-
ently p^{ro}oued.

The xvi. Chapter:

*Wherein Lent is p^{ro}oued by the Scriptures;
And further, that the Romishe Church
must counterfette Christ in al pointes; and
lastly, touching festinal dayes, and the or-
dering of the same.*

AND now, as touching the tyme of
Lent, that is very strongly p^{ro}oued
by our deare moother the holy Church
out of the Scripture. For it is written,
That wee are bounde too offer vppe vntoo
G O D the tenth parte of our goodes. And
now (saith the holy Church) Lent is the
tenth part of the yere: and therefore must we
necessarily obserue the whole Lent, not pre-
suming to eate any fleshe at al: Considering
that (as is before saide) fleshe proceedeth
of

Touching Lent
like the decrees
Statuimus with
the. 2. folowing
dist. 76. and
cap. Solen. de
consecra. dist. 1.
and chiefly cap.
Quadragesima de con-
secra. dist. 5.
where this ar-
gument is re-
hearsed.
In the foresaid
chap. here fol-
loweth the very

wordes of the
Glosse vpon the
Decrees, Can.

*Quadra. de con-
secra. dist. 5.*

Occasion of the
fasting daies.

of the earth which is accursed: for now for
the tenthes of thee hundreth three score and
fue dayes we must fast fixe & thirty dayes:
and yet there remaineth fue dayes and fixe
houres: and of these fue dayes wee doo fast
foure, not for payment of tenthes, but for an
other occasion, to wit, that the talies of good
workes & merites might be ful. So there re-
maineth yet one day & fixe houres, which
maketh iust thirtie houres, wherof the tenth
is not paide: but for recompense of that, wee
must go late to supper.

So now, is not this past very iust:
Nowe let God come and take a recko-
ning whensoever hee will, and hee shall
finde, that the holy Church of Rome is
not one pennie in his debt: nay, she hath
rather payde him more than his due tie.
For this reckoning you shal finde passed
and set downe in the reckoning booke of
the decrees, if G D wil accept and al-
lowe of that booke (as no doubt hee
must) considering that his lieftenantes
the holy Popes are the makers of it, and
then al is cocke sure on our side: and the
catholikes must into heaue, though they
shoulde go barefoote & bare legge. It hel-
peth to prate and prattle, the Heaue is
theirs

theirs, if they can get into it, by meanes of obseruing their Lent wel.

Nowe further so; fasting, wee finde written also: That Christe did fast fourtie dayes in the wildernesse, Ergo, then we must do the like, folowing the common rule: *Omnis Christi actio, nostra est instructio*, that is, (after the meaning of our mother the holy church) al, whatsoeuer Christ hath done, we must cousterfeit & do the like after him. For, notwithstanding that this was a miracle done so; the establisshing of his doctrine, as Moyses and Elias had done befoze, which indeed wee cannot doe after him: yet we must do what we can, & so resemble Apes & Dunkies, which though they can not doe as men do in speaking, & vnderstanding with reason: yet they will counterfeit men in any thing that possibly they can compasse. For so hath our deare mother the holy Church concluded, not onely in this matter, but in all whatsoeuer Christ hath done.

For, as he did take spittle, and rubbe the blinde mans eyes withal, and sayde in the Syzian tongue, Eppharah, that is to say, Be open: euen so do the Priests rubbe the young childres nose

In the booke of Decrees. cap. significat. de electione. no. ca. deus omni. 2. q. and the Glosse vpon the argument of the 6. booke of Decrees.

and eares with spittle, and say Epphrah likewise: although the eares & nothys be open already before.

And as hēe came riding into Hierusalem vpon an Assē, so must the Cardinals likewise ride vpon Mules with their footclothes of red scarlet, euen downe to the ground: and so must men lyke wyse, vpon Palme Sunday, draue a wooden Assē rounde about, with the Pharisees & Priests following.

A wooden
Assē drawn
about.

Washing of
feete.

And as Chrysostome did washe the feete of his Apostles, so doeth the Pope vpon maunday Thursday wash the feet of certayne poore men, and Abbattes washe their Ponkes feete with greate ceremonies and prouokings.

The Popes
crown.

And as Chrysostome did weare a crowne of thorne, so likewise doth the Pope weare vpon his head, a thre double crowne of golde, brauely set with pearles and pretious stones: ouer and besides other two ful of Rubies and Diamonds, which are alwayes carried before him, when as he is borne about in his Pontificalibus vpon mens shoulders, lyke a wooden image of Saint.

Item, as Chrysostome was loden with
carriage

carriage of his crosse, so must the Pope The Popes
likewise weare vpon his Coape or mantle, a crosse of pure gold, set full of pearls
and precious stones.

And as Christe did shed his blood, so Bloody Man-
now in figure thereof, must the Cardis- tles and bannes
nals weare blood red Scarlet Pantles, of the Cardi-
nals.
or cloakes and hats. For whereas these
Heretikes wil say, that theye garments
looke so blood red, by reason of the blood of
the Martyrs, which they haue shed: or
else, that their clothes are red, so: shame
of the shameful deedes which their mai-
strs doe: al this cannot be true, saying
that Durandus, Innocentius, and al other
Catholique men doe otherwyse inter-
prete it.

Item, like as Christe was betrayed
and sold for certaine round peces of sil-
uer, so must the Masse or cake, wherewith
they say Masse, be rounde like a penny, as
Durandus doeth set it forth: and the ra-
ther, for that they doe there likewise sell
him for readie money: as it is written in
the booke called, Stella, Clericorum, That
those Priests which say Masse for mo-
ney, doe even as much, as though they
shoulde say with Judas: What will you

*Durandus ration
diuin offic lib. 4.
rub. de terr. annu.*

geue me to deliuer you the man.

A white garment.

Cope & stoale
in the Masse.

Item, because that Herode did clothe Christe in a white garment, therefore must the Priestes weare a long white garment like a shirt vpon their coates or gownes at suche time as they must play their partes in the Masse. And then bicause the Iewes did afterwards clothe him with purple, therefore they put on the cope aloft vpon that white cloth.

And because hee was bound, therefore doe they weare the Stoale about their necks, and maniples about their armes and girde their surplesse to them with a girdle,

Peruse ouer
the exposition
of Duand. Innocentius de offic.
Miss. & Guidon
de monte. Roch.
the which haue
expounded all
this very neate

And further, because hee was nayled vpon the crosse, with his armes stretcht abroade: therefore doe they likewise stretch out their armes, abroade in the Masse, as though they would be crucified.

And because he was wound in a fine white cloth, when he was buried, therefore doe they lay their litle god vpon a white cloth, fast by the chalice.

And because the souldiers did cut Christe his garmentes in peeces, and so dealt them amongst the for a pray, ther-
fore

soze it is that the Priestes do (vpon good Friday) couer their Alter with one single cloth, and then lay two other small Clothes or Napkins, at the endes of the Altar: and as soone as they begin to sing these wordes, *Parati sunt Vestimenta mea*, They deuided my garmentes amongst them: so must likewise those two cloathes or napkins by and by be stolne and pluckt away from the Altar.

And because Christe after his resurrection did breath vpon his Disciples, and gaue vntoo them the holy Ghost: Therefore it is that the Bishops and Suffraganes, at suche time as they doe create any Priest, doe blowe vpon them, soz with that same winde are the Priestes filled as full of the holy Ghost, as a Cow turde is stuffed full of muske and ambers grease.

In summe, Christe hath not done any thing in his death & passiō, but they do play and counterfeite the same after him so trimly and liuely, that no plaier nor tuggler is able to doe it better.

Yea, doe we not see likewise, that vpon good Friday they haue a crucifixe, cyther of Wood, or of Stone, which they lay

Creeping to
the Crucifixe
and burying it.

lay do wne softly vpon the ground, that
euery body may come creeping to it, vpon
handes and knees, and so kisse the
feete of it, as men are accustomed to doe
to the Pope of Rome. And then they
put him in graue, tyll Easter: at which
time they take him vp againe and sing,
Resurrexit, non est hic, Alleluia: He is ri-
sen, hee is not heere: God be thanked. And
and in some places they make the graue
in a high place in the Church where
men must goe vpon many steppes, which
are decked with blacke cloth from aboue
to beneath, and vpon euery step standeth
a siluer candlesticke with a waxe candle
burning in it, and there doe walke sol-
diers in harnesse, as bright as Saynt
George, which keepe the graue, tyll the
Priestes come and take him vp: & then
commeth suddenly a flashe of fire, where-
with they are all afraide and fall downe:
and then vpstarts the man, and they be-
gin to sing *Alleluia*, on all hands, and then
the clocke striketh eleuen.

The holy ghost
on Whitson-
day.

Then againe vpon Whitsonday they
begin to play a new Enterlude, for then
they send down a Dove out of an owles
nest, deuised in the roose of the Church:
but

but first they cast out rosin and gunpowder, with wilde fire, to make the childre afraid, and that must needs be the holy Ghost, which cometh with thunder & lightning.

Likewise, vpon Ascention day, they pul Christ vp on high with ropes about the clowdes, by a vice denise in the roose of the Church, & they haile him vp, as yf they would pul him vp to the gallowes: and there stande the poore Priestes, and looke so pitifully after they God, as a dog for his dinner.

The Crucifixe
ascendeth to
heauen.

In summe, a man doeth often spende a penny or two, too see a play of Robin hood, or a Morille daunce, which were a great deale better bestowed vpon these apish toys of these good Priestes, which counterfeite all these matters so handsomely, that it wil doe a man as muche good to see them, as in frostie weather to goe naked.

I speake not of they perambulations, processions, and going about the towne, carryng their crucifixes along the streetes, and there play and counterfeite the whole passion so trimly, with all the seuen sorowes of our Lady, as though

though it had beene nothing else, but a simple and plaine Enterlude, to make boyes laugh at, and a little to recreate heauy or sorrowful hartes: for these matters fall out only vppon Church holy dayes or solemnities, when the Catholikes are determined to be merrie, and drinke themselves so droncke, that they tumble from their seate: as you shall see our Paisters of Louen doe euery yere in their solemnity, and especially at the seuenth yeres procession, which is, of the seuen sorrowes of our Lady. Al whatsoeuer Christ hath done, must be let a boye to be counterfeite.

And after the same maner, we play by the Lent. For, because Christ did fast fourtie daies long, therefore shal our deare mother the holy church be content to fill her belly of al sorts of fish only, not once touching viuent, sel of flesh, according to the special words of Paule, who saith, Eate it not: Tasse it not: Handle it not. And so likewise Moyses did fast fourty dayes, for the establisshing of the lawes of God, which he presented vnto the people. And now, seeing the Bishops & Prelates doe weare hories, as Moyses did, wherfore should

shoulde they not as wel fast fortye daies
as he did: And if the Bishops doe fast,
then are the laye people muche more
bounde to fast, which haue no suche po-
wer nor meane to obtaine dispensations
buls, or tollerations of our holy Father
the Pope, as these holy Prelates haue.

Wherefore we do now conclude, without
exception or contradiction, That the ho-
ly tyme of Lent is as firmly sounded vpon
the Scripture, as all the rest of the
articles of the faith inuented and founde
by our deare mother the holy church
of Rome: and therefore it is good rea-
son, that our mother the holy Church of
Rome doe mainteine her Lent and faste
dayes in great reputation, and not onely
to holde it for a good and holye worke
in it selfe, but for a meritorious worke
whereby wee may merite and deserue
heauen, and the mercie of G O D, appease
his wrath, and doe make sufficient
satisfaction & recompence for all our
sinnes. In so much that our deare mother
doth esteeme her fasting: yea in a man-
ner better, than the merites of the bles-
sed blood & passion of Iesus Christ, where
vpon these Heretikes doe altogether
boast

In the Masse
booke.

boast themselves: For consider, this the holy Church saith in one of her litanies, vpon the Wednesday in the Ember weeke in the Aduent, and on Friday in the Ember dayes after Whitsunday, and vpon the Tuesday in Easter weeke:

O Lorde, we beseech thee, that thou wilt accept this our fasting, and that by it we may be made cleane and purified, and worthy of thy mercy, and that it may bring vs vnto everlasting saluation, &c.

What can a man wish or desire more: Saint Iohn the Apostle will seeme to set forth a special matter, when he saith: That the blood of Christ Iesus doeth cleane vs of our sinnes, and maketh vs acceptable before God the father: but this other note doeth growe all vpon our owne ground: for with our fasting we can obtaine that wel enough, which he doth attribute only to the blood of Iesus Christ.

Festiuall dayes

This is song in
the 1. collect in
the Ember
weeke of the
Aduent.

What shall I neede to make much a doe for the festiuall dayes, and obseruing of them: Of which our deare mother the holy Church maketh so great account, that she doth piously pray vnto God that her festiuall dayes, may obtaine for her meanes sufficient to liue wealthily

in this worlde: and after assurance of eternall saluation, and that shee may by the perfect obseruing of the saide dayes, merit to enioy perpetuall saluation and blisse. And of the hallowing of Easter Euen, she doth say plainly as followeth:

Huius igitur sanctificatio nobis fugat scelera, culpas lauat, & reddit innocentiam lapsis, moestis latitiam, fugat odia, concordiam parit, & curuat imperia.

This is sung
the Saturday
following next
after.

That is to say.

That hallowing of this night doth drine away sinnes, doth purge faulces, doth restore such as are fallen, to their innocencie againe, and to the sorrowfull giueth gladnes, and expelleth all hatred and procureth concord, and doeth bowe Empires or Kingdomes, &c.

Consider now, what a power the obseruing of these festiuall dayes hath. That a mischief ayles these Heretikes, that they so raile vppon vs, because we make a difference & diuersitie of dayes? They make a doe with vs saying, That Iesus Christe with his precious blode, hath clearly aduiliated and taken away the instrument which was against vs, which consisted wholly in such Ceremo-

Col. 2. 14. 16.

Do.

nies

myes and Commaundementes of the law, and hath made faste the same vnto his crosse: so that no man else can here after iudge vs for our meates or drinks, nor for the obseruing of any holy dayes, of new Moones, or Sabbaoths: and still they are troubling of vs with that which Paul writeth to the Galathians, saying

Gal. 4. 9-10. Seeing that you haue now knowen God, or rather that you are knowen of God, how doth it happen, that you returne your selues againe to obseruing and worshipping of weake elementes, which you beginne and go about to serue againe? You obserue dayes monethes, times and yeeres, I am afrayed on your behalves, that all my trauel amongst you will be spent in vaine, &c.

But what haue we to do with this? seeing our mother the holie Church doth attribute as much power to the obseruing of our festiuall dayes, as to the blode of Christe it selfe: And therefore haue our Catholike Doctors reason, in teaching, that the obseruation of certain dayes and feastes, heretofore vied by y^e Iewes, are not in anypoint take away by the death and blood of Iesus Christe, as Paule goeth aboute to perswade, & alway

away as the dayes be some thing altered: as Eckius hath very finely set forth. For in place of their Masseouer of the law, we haue our Easter: and in place of their Pentecost, we haue a Whitson-tide of our stone denising: and in steade of the feast of their new Moone, we haue our Ladyes dayes: and in place of their Trumpet feastes, we haue the Apostles dayes: and in place of their feast of Tabernacles, we haue our Church holy dayes or solemnities: and so forth, as is plainly to be seene in the Booke of the said Eckius. So that there is no other difference, but as though the diuell (to disguise him selfe) should put on a Fryers cowl. And wheresoever in the olde Testament any mention is made of feasts dayes, our deere mother the holy Church of Rome, applyeth it to the establishing of her festiuall or holy dayes and solemnities: so that the Heretikes cannot iustly complaine of vs in this case. and say, that we cannot bring in any Scriptures for prooue of the mater: seeing that the olde testament is full of such Scripture, as they them selues knowe wel enough.

In his Exposition.

The xvii. Chapter:

which treateth of the forbidding of Priests
to marry, and howe women ought to be
in communion by speciall commendement of
the Church of Rome, which is diligently
by them obserued.

A forbidding
of matrimony
for Priests

NOW as touching the forbidding
of Priests, Monks, Friars, and al-
ther spiritual persons to marry, that
matter we cannot defend by the olde Te-
stament, seeing that in the olde Testa-
ment all Priests were married. Where-
fore in this matter we wil haue nothing
to do with the olde Testament, because
it both make against vs: but we say, that
it is changed by the new, as heretofore
we haue proued by speciall textes, as to
wit, where it is written: None of those
that liue after the flesh can please God. A-
gaine: Be you holie, like as I am holie, and
more such like, which heretofore we
haue alledged, and by the Worke of De-
vils established for euer. Yea, and it
was specially prophesied by Paule, That
in the latter dayes there shoulde come such
as should forbid marriage, and the eating of
meates which God hath created and ordai-
ned to be eaten with thankesgiuing.

Rom. 8.8.
Leuit. 10. 18.
11. 15.

1. Tim 4.3.

that

that it is no maruel, that it was not forbidden in the olde Testament, nor yet in the beginning of the newe Testament: for these last dayes wherof Paule speaketh, were not yet come: and as a good wise Doctour, and holy Priest of Groining said: The Pope did not then gouerne. But now y^e thoselastdayes are past and the Pope hath taken the whole regiment of the Church into his handes, the Church hath nowe declared, openly set forth, & established without retracti- on, That no man being married can bee holy, nor please God, for that is plain vncleanenesse and fleshly defiling, as we haue heretofore declared by plaine and speciall textes of the Scriptures.

Here above
in the 1. & 2.
leaf.

And therefore hath our deere mother the holy Church of Rome concluded & set forth, That it is much better, and lesse offence, for a Priest to vse an other mans wife, then to marry one of his owne, after that hee hath once accepted and married our deere mother the holy Church for his wife during his life: as Pighius, Eckius, Ioachimus Perionius, and other like Pillers of the holy Church of Rome, haue very finely set out in their writing.

Princes mur-
der their own
childzen.

This visitation
and that which
was founde
there is writ-
ten by John
Ball an Eng-
lish writer, in
the argument
of his booke of
the life & con-
uersation of
Popes.

John Pontan
in his booke
de inuicibilitate.
Cap. 6.

This is writ-
ten by Huldryck
bishop of Augs-
burg in a let-
ter which he
sent vnto Pope
Nicholas the
first about the

Yea, we do find by daily experience,
the holy Catholike church of Rome tak-
a great deale rather suffer, that their ho-
ly sheete Princes of Cloisters, and such
like shoulde (being with child) destroy it
in their bodies with drinckes and other
medicines, yea or kil it after it is borne,
than that they shoulde (according to the
counsel of S. Paule) marry a husband.

Which thing was apparant at the vi-
sitation of the Cloysters in Englande,
which King Henry, 8. caused to be done
thoroughout al Englande, where many
primes in Cloisters were found full of the
bones of yong childzen, with many o-
ther abhominable matters, which are
not meete to be rehearsed.

And Iouianus Pontanus, a good Catho-
like, and a wel learned man, doeth like-
wyle witnessse, that it is a comon pra-
tise of these holy Religious women, too
doo such thinges.

It is likewise founde in ancient cri-
stian histories, that S. Gregorie Bishop
of Rome, after he had first set forth a ve-
rie strait commandement against the
marriage of Priestes, did after ward re-
peale and cal backe againe the same ver-

gar

earnestly lamenting and repenting very sore his former doing: because that sending vpon a time to his Bondes to haue some fishe taken, there was drawen out of the same with the Nettes and brought to him, aboue six thousand heades of younge Childzen, which he straight wayes did with sighes and lamentations acknowledge to haue bene so murdered, by reason of his said commandement.

But our deer mother the holy church, who hath not lightly any respect to such smal maters as that, although she hears of inough such: yea, & doth dayly see them before her eies, and is often times put in remembrance of them: yet she had much rather ouersee and suffer such thinges to be done, then to consent that those holy Nunnes, which haue professed chastitie, should marry. I doe not speake of it, that she wil rather looke thorow the fingers or wink at the abominable and filthy Sodomitric of Ponkes & Fryers, than she wil reuoke and call back againe her holie commandement for chastitie: notwithstanding that Pope Pius the second himselfe hath oftentimes acknowledged

Do. 4. that

Verule the 11.
chap. of the second
part.

that although the forbidding of priests to marry, was done vpon great consideration: yet it must now vpon other consideration of greater importance, be set at libertie again. But this is their first rule, and A B C. that they learn as soone as euer they are admitted Priests, or professed Monkes or Friers, and that they continually harpe vpon this string, *Si non castè, tamen causè*: which is thus ment. That if they cannot liue chastly, yet they shall vse it so secretly, as that it be not much talked of, nor knowne.

And now after this, to prouide so for the matter, that these holy Fathers should not go to grossely to worke, therefore hath our deare moother the Holie Church, laide an ordinance before her spouses, the Priests and spiritualty, that they might freely vse other mens wines, and that al women ought to be common for them. Whereby men may well consider, that there is none of these gealous wyues, which cannot bee content that their husbands should once make a good countenance to another woman: for she is well contented that her sweete husbandes, to witte, Priests and Monkes, should

should vse all women at their pleasure. Pea mozeouer, she will mainteine, that it ought to be so: and so goeth about to establish it with plain textes of the holy Scripture, besides the woꝛthy witnesse which she doth boꝛowe out of the heathen Philosophers. For consider, these be the proper woꝛdes of the holy Father Pope Clement, whom the Church doeth esteeme to haue bene a successour of Peter: and therefore hath shee caused these his woꝛdes (which are woꝛthy of perpetuall memorie, to bee wꝛitten vpon the doꝛes of all Cloysters, and Spirituall houses) to be set in her booke of decrees, as a wooodden diamond might be set in a laten ring, where he saith:

Deare brethren, to liue in common is verie necessarie for all me, but most specially for those which will stoutely, and warily fight vnder Gods banner, and counterseit or followe the example of the Apostles and their disciples. For the same by nature ought so to bee, and all things in the world ought to bee common: but the wickednesse of man hath bene the occasion, that the one hath begonne to saye: This is myne, the other sayd, And this belongeth to me: And by all that
meanes

This is euen thus set downe woꝛd for woꝛd in the decrees Cap. Disceplis- mis Causa 12. quast. 1. and in the 4. letter of Clement in the 1 part of the Councils.

*Pythagoras wh^o
Plato did imi-
tate in the go-
uernement of
his citie.*

*Married wo-
men common.*

Psal. 133. 1.

Act. 4. 32.

meanes dealing or participating of all things crept in. To bee brieſe, a verie wiſe man amongeſt the Greekes hath ſpoken marvellous well, ſaying: All thinges are common amongeſt good friendes. Nowe it is then without doubt, that vnder the name of all thinges, the wyues are likewiſe contained: For like as the light and the ſhining of the Sunne can not bee ſeparated nor parted, euen ſo there cannot likewiſe any ſeparation or dealing bee made of that which is to bee uſed in common: but it ought to bee generally at the commaundement of every one of the companie. And for that cauſe it is, that God ſayeth (gentle Reader, note well here ſpeciall textes of the Scripture) by his Prophete, ſaying: O what a goodly and pleaſant a thing it is, for brethren to dwell together. And this cuſtome being obſerved by the Apoſtles, ſo muſt they haue all together liued with one another in common: like as it is written: The multitude of the beleeuing was one heart, and one ſoule, &c.

Note here the determination & concluſion of our deare mother the holy church word by word, whereby ſhe doth abſolutely conclude out of the holy ſcriptures

Scriptures, that these Heretikes which
are alwaye in hand with y^e scriptures,
haue now no more cause to complaine,
though the Priestes and Friers will
sometime (euen for loue) borrowe some
of their wiues, for the mainteining and
knitting together of this holy Clements
commōtie. And although the glosse ther-
upon say, That this hauing of women in
common is not to bee vnderstoode, after the
vse of the fleshe, but simplie for the good
willingnesse and charitable loue towards
the congregation: yet notwithstanding,
the text is plaine inough, which sayeth,
That men must bee conuersant with them,
as the light is with the sunne shine, which
do continually enioye one another. And the
same is established, by the doctrine of
Plato and Pythagoras, who specially were
of opinion, that all women should bee
common. And that is apparant inough,
by the daily exercise thereof: for you see
that the Priestes may haue no wiues of
their owne, but doe vse all women in
generall, when, or wheresoever they can
get them. But yet they will not
looke so narrowly to haue things com-
mon as touching their goods, because
sure

euery one of them will looke to enioy
his owne goodes, but not his owne wylle
so that it is rather done for the wines,
than for any thing else.

For what cause
the Church of
Rome is called
Catholike.

And this may likewyse very well bee the
occasion, wherefore the Romish Church
(which in deede can bee but one particular
Church, bicause that Rome is but one parti-
cular towne) is yet called the Catholike
Church, that is, The common and general
church ouer all, which specially proceedeth by
reason of that goodly common sort of wo-
men, and boyes, which shee mainteines, and
doeth increase and multiplie her generation
ouer all the worlde: yea, and filles the whole
face of the earth with her young Priestes and
Monkes, wherof she hath made such a num-
ber, as there are flies in the Summer: in so
much that shee may iustly be called Ecclesia
ceccomenica: that is to saye, The Church
that doeth flowe ouer the whole earth, like
a spring tide.

The xviii. Chapter.

Wherin the seven orders of Priesthood are
set forth as well by Scriptures, as by the
examples of Christ.

Seeing

Seeing that wee are now in hande
with the holinesse of Priestes, we wil
proceede directly to the establisshing of all
the seuen orders of Priesthoode by the
Scripture. And first you shall vnder-
stande, that our deare mother the holy
Church doeth teach verie plainly, That
our Lord Iesus Christ him self was forced
to passe through all these seuen or-
ders, before he could be admitted to bee
a Masse Prieste. Marke now what a
matter must this be, and yet for all this,
these Heretikes make no account of the
blessed Masse, wheras Christ had enough
to do, for to come to the vse of it.

For first, he must exercise the office of
a Docter, like as he did, when he drove
the changers of monie, and the sellers &
buiers out of the Temple, and spake out
of the mouth of Dauid: You Princes lift
vp your gates, and be you lift vp you euer-
lasting doores: Item when he said, I am the
doore of the sheepfold.

After that, he was Reader, when he
did reade the Prophet Claias in the
Temple. Then after he became an ex-
orcist or Coniurer, when he drove seven
diuels out of Mary Magdalene: & when
he did

Seeke for this
in the 2. chap.
of the second
part.

All these good-
ly expositions
are written by
the reuerend
Bishep Durand.
in his booke
called *Rationale*
diuinorum offi-
ciorum in the 1.
booke Rub. de
ministeriumo & or-
dine Ecclesia.
And in the 4.
booke of Sen-
tences.
Esa. 14. 7. 9.

John. 10.
In the 4. booke
of Sentences
the 3. chap.
In the 4. booke
of Sentences
the 4. chap.

he did rub the mouth and eares of the
dunbe and deafe man with clay & spittle,
saying, Epphatah, Be open.

Acoluthus in
Greeke is with
us as much as
Page, or one;
which follow-
eth us.

John 8. ca. and
is repeated in
the 4. booke of
Senten cha. 5.
4. Dist ca. 6.
4. Dist cap. 7.

And after that he came to be *Acoluthus*,
that is, a Page, and *Ceroferarius*, that is,
a Candlebearer: when hee saide, I am the
light of the world; he that followeth me, shall
not walke in darkenesse.

And then was he a Subdeacon, when
he did washe his disciples feete.

After that a Deacon, when he did mi-
nister the Sacramente of his body to his
Apostles, and (beeing in the mount Oli-
uet) willed and perswaded them to walke
and pray.

4. Dist cap. 8.
and peruse the
same allegation
by Durand.

And lastly, he became a Priest, when
he did consecrate the bread and the wine,
and so said Masse at the table.

This done, straightway he became a
Bishop, when he laide his handes upon
his disciples heads, saying, Goe abroad
and preache the Gospell in all places.

In the 23. and
77. Dist.

All this you may see set out at large
in the foresaid booke of Durandus, and
in the booke of Sentences, and in the
fourth counsels of Tolledo and Carthage,
and likewise in the Decrees. So that it
is apparant, that all these holy orders
are

are fished out of the botto[m] and ground
of the Scriptures, and are founded vpon
the examples of Christe: notwithstanding
nowe, that the Priestes haue some-
what the more prerogative then Christ
had, so that they can pushe through all
these seue[n] orders at one time, or els skip
ouer foure or five of them at once. For
they that can once get the shauen crown
on their heades, (which is the character,
marke, and token of the worthy order of
Priesthoode) may not then onely pro-
ceede to be Priestes, but also to bee Bi-
shops and Cardinals, and to gette larches
full of benefices: for our most holy fa-
ther the Pope may freely dispence with
all such matters, as it pleaseth him.
But that carrieth his authoritie in the
Popes foundation, which we haue here
before set forth and declared to bee so
strong, as the diuels of hell are not able
to withstande it. For this time wee doe
onely teache, that whensoever it shall
please the holy church to vse the seuen
orders orderly, shee is able to establishe
the whole heape of the truely and finely
out of the Scripture.

Deriue the 11.
chap of the 2^a
part.

The

The.xix. Chapter.

Wherein is concluded, that all the ceremonies of the holy church of Rome, are founded upon the Scriptures, if they be well understood, and according to their interpretation, which onely is to bee esteemed good: and what advantage they have, that stands fast to this interpretation. And herein is likewise mention made of the masse, & of master Durandus booke.

Ceremonies of
the holy Church
in general.

Estate. 52.7.
Rom. 10.18.
This exposition
is set down by
Durandus in his
booke called
*Rationale divinarum
officiorum.*
chap 7.
Num. 8.
Slippers and
breeches of the
Popes.

Yea, shee doth nothing in the world, either of great or small importance, but it is also finely founded upon the Scripture, as can bee deuised. And that may appeare by this: That shee hath touched the golde slippers, and the precious breeches of our most holy Father the Pope out of 5 scriptures. For it is written: O how faire and pleasant are the feet of those, which bring tidings of peace, which bring good tidings: which after their interpretation is as much to say, as, That the fete & legges of the Pope of Rome, must be decked with goodly golden slippers, and with marvellous rich & costly breeches: as it is well set forth by the holy Doctour and Bishop Durandus.

And

And thereupon it proceedeth likewise, that the Pope doeth suffer Kings and Emperours too kisse his seate, yea: too treade vpon the Emperour Fredericks necke, as is before declared. And the rather his seate are to bee kised, because they are so sayre and pleasant, and smell so sweete, especially thus 3. or 3. dayes after he is dead: so then come all the deuoute catholike people, and kisse them bare, whereby they obtaine a very great indulgence and pardon.

Seeke the 12.
chap of the 2.
part.

But now, if any man be desirous to vnderstand how finely all this is grounded vpon Scripture, and further, too knowe particularly the reasons, and causes of all the other ceremonies of the holy Church of Rome, and to see howe they are fished euen out of the very deepest grounde and bottome of the holy Scriptures, let him reade the booke of Durandus, which (vpon this occasion) he hath named, *Rationale diuinorum officiorum Sancte Romana ecclesia*, that is to say, The reckoning, and reason, or cause of the ceremonies and diuine seruices of the Church of Rome. We shall therein finde maruelous secrets, and very trimme icwels:

Durandus teach-
ing the matter

yea, if the whole Bible were cleane lost,
 there might quickly a new Bible be co-
 rrupted and made out of this booke, which
 would agree a great deale better with
 ordinances of the holy Church then the
 Epistles of Paul doe, which these here-
 ticks and Huguenotes haue in such great
 reputatiō. He hath the termes of the Bi-
 ble as fast, as a handfull of flies: & there
 is not one iotte contained or vied in the
 blessed Masse, but hee hath a good reason,
 & a trimme text to bying in for it. There
 is not one hole but hee hath a pegge to
 stoppe it: hee doeth there let you see
 maruelous trunly, all the reasons, why
 the Priest doeth so trimme him selfe
 such mummie garments, when he go-
 eth about to play his part: why he doeth
 first put a biggin vpon his head, and then
 a long garment like a womans smock
 aloft vpon his golwe: and then above
 that, a cassocke without sleeues, looking
 out at a little hole aboue, euen like as a
 Snaille lookes out of her shell, or like as
 a magget a pie out of her cagge: And
 he is bound with a corde about y^e middle,
 like a theefe that were going to hanging:
 why hee doeth turne sometimes he

Search the 15
 and 16. chap.
 of this 2. part

saye

tryle to the people, and sometime his face: why hee trippes sometime to the one ende of the Altar, and sometime to the other side of the Altar, as though hee were daunsing the Paines Dance: Why he heaues or listes vp his voyce sometime like a chimney sweeper, and by and by hee is as still and quiet againe, as it were a mouse in a trappo: why sometime hee foldeth his handes together, like sorrowfull Marie Magdalene, and sometime hee stretches them out on euery side, as though hee would shoote in Robin Hoodes botwe: and then sodenly hee pluckes them in agayne, and tolleth them from the one side to the other, as though hee were catching of flies, or would frape and scarre away crowses.

After this hee doeth set forth very perfectly, and in particular, all the occasions and reasons, wherefore Sir Johns Table is so earely couered, and the cup, the litle Cannes, and the sauler so mannerly set thereupon: and wherefore Sir John doeth sometime sleepe at his table, and sometime starteth vp sodenly out of his dreame. Item, what it meaneth,

that he doeth runne and whisper his secrets to the bread & wine in their eares with a lowe and soft voyce, and that his companions sometime cry out swelling with open throates, like wolues in a caue, or like swine when the butcher killeth them: and wherefore some goe to worke with Organes, other with ringing of bells, as though there were an vplandish belliefeast towards, or some such triumphe. And wherefore men be in ſmeane space light torches, as though they were bringing the Bride to bedde: & wherefore they lift vp the Priest's rail behinde him, as though they would lase into his arse, to minister a glister to him.

If you peruse that booke well, you shall likewise finde there, wherefore the Domine with his long smocke doth so lowlie lift vp on hie a wafer, and a cup of wine, and that then every bodie falleth bowne vpon their knees, and knocketh vpon their breastes with their fistes: & wherefore the Priest beginneth then to looke so pitifully, like a calfe labe on the butchers stall, and then beginneth to lament the wafer or singing bread pitifully, and to wepe with swines teares, and then

then at the last, when he hath tossed it to
and fro, long inough, atway it goeth with
a snappe into his throate, and so swal-
looth it downe without chewing: and
then he hath his cup filled againe, and so
he sendeth that after þ rest. And yet you
shall vnderstand further, wherefore he
doth like the chalice so sweetely, as an
Ape licketh her yong ones.

And you shall (besides all this) heare
wonders, of all the rest of the holy cere-
monies of the Romish Church, which
they do vse at their Mattens, at none, at
euensong, at complen, and many other
tunes, with great deuotion, with all the
gestures & fashions which they do there,
in vse: and who haue deuised them all:
what euery one of them doth signifie, we
can tel you more. all the feast dayes, and
double feastes, al Vigils, Ember dayes,
and fasting daies, al daies of fish & egges,
all processions, goings about with the
croisse, gunga daies, & all the whole bra-
bling vbled through the yere: al this hath
he euery at his fingers endes, & can bring
in so euery one of the, textes very finely
founded out of the scripture. So that I
assure you, it is a pleasure to those

sight can heare it: Blessed all this, we
 haue there set forth al the estate, pains,
 and prauings of our holy Kings
 and Prelates, especially, of our most ho-
 ly Father the Pope of Rome: whereof
 there is not one iotte forgotten nor left
 vnconsidered: yea surely, I beleeue that
 his holynesse, sitting vpon his steele of
 easement (for reuerence of his hol-
 ynesse) shoulde not make one looke of
 shewefull countenance; but this wise
 and profounde learned Doctor and Bi-
 shop, can straightwayes bring in forth
 some mysterie and weightie matter:
 And to bring a text of Scripture for it,
 which shall serue as fit for that purpose,
 as a saddle for a sowe. What needeth
 many wordes? hee is a passing Apot-
 carie, hee can make a good medicine of a
 Cabbage stalk.

Durandus his
 booke.

And therefore it is, that our deare mo-
 ther the holy Church doeth so greatly
 scorne this his booke, so that shee would
 not forgo it for any good: and shee hath
 reason for it, because in deede it is her
 chiefe treasure, wherein all her
 holynesse is locked vp. Where will all
 these Heretikes now hide them selves.

these Lutheranes, Huguenotes, Zwinglians, and Calvinistes, the one heape with the other, which doe bragge so much of the woorde of God: Let them but once take this booke of Durandus into their handes, and they shall finde there, that all the ceremonies of the holy church of Rome, all their prankings, and strange deuises, are finely founded vpon the Scripture, so that there is not one lacking: yea, & that the Scripture is wholly on our side, if it be right vnderstood, according to y^e meaning and interpretation of our deare mother the holy Church: to witte, that you passe ouer and let slippe the dead letter, and the plaine text, and depende wholly vpon the spirit of speculation of our doctors of Louen, and those of Paris, which is only the spirit, That quickeneth and maketh aliu, as is heretofore rehearsed.

Therefore, let all such as will be good and Catholike subiects of the holy Church and Sea of Rome, hold fast and stick to this interpretation, and in any wise shrink not from it: but beleue all whatsoeuer the holy church beleues, not once going about to know, or to aske any questiō what it is: because it is enough for

Psom 22.28.

Thus doth Ec-
kias and all o-
ther Catholiks
expounde it.

them to know, that the church of Rome
cannot erre, so long as she remaineth
grounded vpon the foundation of the
Idope. Let the keepe in mind the saying
Of Salomon, You shall not remoue the piles
and markes which your fathers haue placed
that is to saye: You shall not once moue,
touche, or alter any thing of all that, which
our deare mother the holy Church of Rome
hath established and ordeined. And being
thus, they shal be her white sonnes, and
haue the world at will, they shall enioy
the goods of this world: some shal become
Bishops, and some Cardinales, riding
brauely to the Courtes of Idopes and
Kings vpon brane horses and spules, &
shall haue the fairest Courtisanes of
Rome at their commaundementes.

In summe, they shal say to the selous,
What canst thou desire? Whore contrarie-
wise, these felowes will bee so noselwise,
that they will knowe all thinges, and
will beleue nothing, but in that
which they finde in the scripture, and in
their Bible plainly set out: yea, they doe
mocke our deare mother, & the interpreta-
tions which she bringeth forth vpon
the scriptures. But these liues
are

are heretikes to the fourth generation:
as Doctors and Physicians say, Even
to the hyst step of the Hayres. For like
as Maister Gennan hath heere finely
concluded, They doe not beleue the ho-
ly Church, They beleue not the twelue
Articles of our faith: yea, they doe not
beleue the holy Scripture, saying they
will not accept the interpretation of the
Scripture, which the holy Church hath
allowes for god: And therefore, they must
be banished, accursed, & excommunicat-
ed: yea, they must be burnt to ashes and
powder, if they wil not recant. For that
is the sure sentence and resolute deter-
mination of our mother the Church of
Rome, wherein both not fall any way or
appellation, for that none from hence
forth they will not, nor shall not beare
with them any longer. And heere with
we wil make an ende of the second

parte, having emptied this ol-
d staffe: and (now by M. Gen-
tians leave) wee will in
hand and procede
with another
parte.

Here

Heere followeth the explication vpon the thirde parte of Gennadius Harnets Epistle: wherein is treated of Auricular confession, of the Sacramentes, of Matrimonie, of Confirmation, and of the holy Anointment.

The firste Chapter:

Of Auricular confession, and how necessary it is, and of establishing the same by the Scriptures.

Auricular confession,



These are the very wordes of Pope Inno. the 1. in a generall counsell concluded, and is set downe in the decrees, Chap. Omnis vtriusque sexus de penitentibus & remissionibus,

Now doth followe the thirde part of the Epistle of Gennadius, wherein he declare himselfe wondredly to these newe preachers of the Gospell will goe about to abolish auricular Confession. Ceterum populum! But howe woulde they goe to worke? Where our holy mother hath straightly commanded hypon paine of damnation, That all such as are of both kindes, to wit, male and female, shal as soone as they are come to yeres of discre-

discretion, confesse them selues to their owne Curate of all their sinnes, at least once a yere: vnderstanding the same alway of deadly sinnes onely, as is set forth by the glosse vpon the terte: because dayly and pardonable sinnes are with a Pater Noster, or with a sprinkle full of holy Water cleane washed away.

I murther, howe these Heretikes can speake against this. For were it not euen as much as though they would put out bothe the eyes of our mother the holy Church? For vndoubtedly, this auricular confession is worth two payre of eyes to her. For by the one, shee can see, perceiue and learne all the secret determinations, counsels, and pretences of all Kings, Princes, and Potentes of Christendome: by reason whereof she is come to a peareable possession, and inloving of her authoritie and gouernemente ouer all Countreyes and Kingdomes: And by the other shee can see and creepe euen into the very bottome of the bosomes of young maydes, simple and sorrowful wiues, and widdowes, and so grope out & vnderstand all their secrets: then and

then enioyne the such friendly penitents
that their troubled consciences are there
by comforted, and their sorrowful hearts
made ioyful. O good Lorde! Whoe often
haue these Priestes and Fryers giuen
vnder confession) good wholesome coun-
sel to the sorrowful barren wiues, till
by they haue afterwarde become bleesed
mothers, and haue euer after borne a
inward lone to wards their holie ghostly
fathers, euen as though it were in
their owne hus hands.

¶ As, there is at this present a goodly
gray Fryer at Brudgesse, called Brother
Cornelius the Whipper, who (by means
of this holy auricular confession) do
teach a great many of simple women to
hume and mortifie their flesh, in this ma-
ner: That they for the fulfilling of peni-
tence to them enioyned, and to receive
of him full absolution of their sinnes,
haue very willingly gon creeping vpon
hands and kete, stark naked, before the
holie Ghostly father: and when he do
marke any that the flesh is not suf-
ficiently mortified, then do he followe
with a red in his hand, and whippes
vpon the bare buttocks, till they be
red.

by doen sufficient penance. By the same token, that he is yet at this houre called Brother Cornelis the Whipper, and is very wel beloued in the towne of Brucgelle, where the womē are very deuoute to do such penance.

Consider nowe, if that auricular confession had been pulled downe, howe could he haue brought those good womē to such a deuout mortification & penance? Who should our deere mother the holy church bring into the right path, that goodly and frendly congregation of women, which Pope Clement did commaund, if it were not by that holy auricular confession? So that truely, Nestarius Bishop of Constantinople was much to blame, for disannulling auricular confession, onely because there was a Deacon or a Priest, In the year which had shrouden a woman under her smock. Was not that a strange matter of the Byschoppe? Surely he must needs haue bene either a Lutheran or a Huguenote, seeing he had no more regard to the ordinaunces of his deere mother the holy Church. But I assure you, it goodly now to worke after an other manner, what would that Bishop haue done if he had

This is set out
in the 100th tri-
partite in the
9th booke cha. 28

Chrysoſtome
upo: the 51.
Pſal. and in
the 3. homilie
upon the 12.
ch: to the tyeb.
And in the ho-
mily of pe-
nance &c.

had ſeene brother Catoelis the Whipp
and ſuch other good fellowes, ſurely he
would haue diuē auricular confeſſion
with all that baggage to the Gallies,
ſaying he was ſo earneſtly moued for
ſuch a ſmall matter. But we will let
him alone with a moꝝren. And although
Chryſoſtom was of the ſame opinion, and
directly withſtood auricular confeſſion,
yet notwithstanding we haue nothing
to do therewithall, we will ſtick to our
keepe faſt our auricular confeſſion: yea,
and though al the Doctors of the church
ſhould run mad. For when all is ſaid,
it were almoſte as good that the ſhould
ſhould be put downe and buried for euer,
as that there ſhould be no auricular confeſſion.
Our deere mother the holy church
will, take heed to that, ſhee will not put
downe no; ſuffer to be ouerthrowen,
ſuch a trimme and neceſſary thing as
that is, to pleaſe theſe Heretikes, eſpe-
cially ſeing ſhe can defend it by holy ſcrip-
ture, aſwel as any article before ſpeci-
ed, as you may clerely ſee out of the do-
ctrine of Maiſter Gentianus Haruet.

John. 20. 28.

It is written (ſayth he.) Whoſe ſinnes
ſoeuer you doe forgive, the ſame ſhall be for-
giuen

Given. Nowe they cannot forgive without
 having knowledge, first of the matter: & the
 matter cannot come to any knowledge but by
 confession, made either openly or in secret. And
 therefore without doubt (saith he) auricular or
 secret confession is much more comely & ho-
 nest, then open Confession. Consider wel of
 this matter (gentle Reader). here the
 matter is so cleere, that a blinde man
 may see it as wel in the darke as without
 a Candle. For notwithstanding that
 Christe speaks thereof ministring and
 preaching the Gospell, whereby the for-
 giuenesse of sinnes is pronounced unto
 all those that beleue: as he himself doth
 expound it, saying: That Paule shall open
 the eyes of the blinde, to the ende they may
 turne from the darkenesse, to the light, and
 from the power of the Deuill vnto G O D,
 so that they may obtaine forgiveness of their
 sinnes, and so be partakers with them, which
 are by beliefe in Iesus Christe made holie,
 Whereupon Paul plainely sayth, That
 he hath followed this commaundement,
 not by confesseing of women, secretly in
 their eares, but by preaching and set-
 ting forth of the Gospell, and the for-
 giuenesse of sinnes.

With out sinnes
 you remitt.

Acts. 26. 18.

Chrysostome
upon the 23. of
Matthewe chs
44. hom. lii.

And whereas Chrysostome and all the
olde fathers haue so vnderstande
let it forth: yet no withstanding, how
that the holy Church hath vnburthened
at Bishops, Priests, Ministers, and Of-
ficers of the Church, of their charge of
preaching; and haue geuen the same to
images and Statues made of stones
stones, to be bowes and preachers to the
Lay people. The tyme and matter is
much altered: And the Priests begin to
finde a good talke in this auricular con-
fession. They haue blowen this sou-
ring of sinnes in at the eares. They ge-
the absolution with a Crosse, allegory
and setting forth the wordes of Christ,
for proue thereof. So that it is not to be
meruelled at, that our Maister Genes
doeth so glory of this text, and will with
that plainly proue auricular confession.
Notwithstanding that the holy Church
hath many other cleare textes of the
Scripture, whereby to proue and esta-
blish the same.

As for example: whereas Christ
sayd to the Leper, after that he had made
him whole: Goe, and shewe thy selfe too
the Priest, and offer thine offering accord-
ing

Matth. 8. 4.
Mark. 1. 44.
Luke 5. 14.

ding as Moises hath commaunded. **¶** 02 **This witness**
 that is onely thus to be understode: **to be by Eckius and**
 Goehence and shruerthy selfe vntoo thine **all other Ca-**
 owne Ghosly Father, and do such penance, **tholike writers**
 as he shall enioyne you. **And the like,** **interpreted to**
where Saint James saith, Confesse your **this sense.**
 sinnes one to another, **James 5. 26.**
By that did James
meane nothing else, but onely seeke you
 out a Priest or a Fryer, to whom you may o-
 pen your minde, and declare vnto him parti-
 cularly al your euil deedes, and he wil quick-
 ly geue you abloution, especially, if you let
 him see a peece of golde. For (by interpreta-
 tion of our deare mother the holy Church)
 One to another, is as muche to say, as the
 Priestes and Friers onely. **And therfore,**
where S. James following right in the
same place saith, And pray one for another,
we may well understande that thus, as
he woulde say : Pray onely for Friers and
 Priestes, that the world may be cleane clean-
 sed of them, & Purgatorie filled with them,

The ii. Chapter:

*Treating of the Sacrament of seven orders,
 and of matrimonie, & of the holy orde or
 ayment, and of the number of the vii.
 Sacraments.*

¶

After

The sacrament
of seven orders

1. Tim. 4. 14.

Looke the 18.
cap. of the 2.
part.

Looke the 19.
cap. of the 1.
part.

The sacrament
of matrimony.

Ephel. 5. 32.

After this commeth Maister Gen-
anus to the rest of the Sacraments,
and sayth thus : As touching the seven or-
ders, is ther not a plain Text in S. Paul when
he saith: do not neglect that which is in thee,
which is geue thee by Prophecie, and laying
on of hands of the Priesthood, for that is al-
much to say, as, take good heede and see that
you do not take vpō you to be Masse priests,
before you haue beene Porter, Candle ber-
rer, Chorister, or Acolythus, Subdeacon and
Deacon, for all these must goe before, if you
will haue the other to followe, as wee haue
heretofore declared by Scriptures.

Then hee doeth further declare,
that Matrimonic is a Sacrament, be-
cause there is written: This is a great my-
sterie, I say in Christe Iesus, and the congre-
gation. But I could be very well content
that Gentle Gentianus, had helde his
tongue there, & neuer haue writtens it.
It is very true, that our deare Spoth
the Holy Churche hath beene accus-
med heretofore, for bying in the same
for a Testimony or witnesse, before
that the common sort had read or were
acquainted with the Scriptures: but
nowe the time doeth not serue any longer

get to geue men brackbattes for turkes,
 or to make them beleue that the Stone
 is made of greene Chesse: for everyone
 will pretende now to knowe howe the
 worlde walkes. Therfore he had better
 haue held his tongue touching this mat-
 ter. For, to begin with the said Asse might
 haue seene & perceiued, that Ipaule doeth
 not there meane any thing at all of Pa-
 trimonie: but of the vnitie betwene
 Christe and his congregation: which he
 doth name to be A great or deepe mysterie
 farre aboue the vnderstanding of all men.
 And beside this, these scoynfull here-
 tikes, will sowe a payre of Asse eares on
 maister Gentianus head: seeing he did not
 consider, that herein he doth speake both
 against himselfe, and against our deare
 mother the holy church, who hath plai-
 nly concluded that Patrimonie is fleshy
 vncleane, and unholy: and hath for that
 cause forbidden, that Priests shal mary,
 insomuche, that it cannot be a holy Sa-
 crament: or else it must followe, that
 Priests are not worthy to enioy so ho-
 ly a Sacrament. And besides that, these
 heretikes wil set a paire of spectacles on
 maister

Looke the 10.
 chap. of the 2.
 part.

maister Gentianus nose, to the which
 may be and perceiue, that it is so, that
 Patrimony be a sacrament, then must
 virginity or maidenhood, muche rather
 be a holy Sacrament, because that by
 our deare mother the holy Church it is
 much more esteemed than matrimony,
 and so there must be eight Sacraments.
 Yea, widowes will come in for their
 partes, and challenge viduitie or wi-
 dowhood to be a Sacrament. So that
 men that at the last be forced to register
 so Sacramentes, all states and calling
 of men. Whereupon must needs follow,
 that our deare mother the holy Church
 hath erred in setting forth and teaching
 that there were onely seven Sacra-
 ments, vntlesse that shee (peraduenture)
 wil haue it vnderstood, that by the num-
 ber of seven, she doth meane an innume-
 rable number, as by Gentianus reasons
 appeareth she doth, so that by his argu-
 ment it must follow, That in all places
 of the Scripture, where this worde My-
 sterium, that is to say, a mysterie is vsed,
 that must streight way be esteemed
 a Sacrament: and by that order also
 must the kingdome of Antichrist and
 the

the beast with seven heades be accom-
 ted for Sacraments: So that in the
 ende, we shoulde have so many Saca-
 ments, that we shoulde not know what to
 doe with them: but we must go set them
 out in the Sunne to drie, or lade a great
 Dilke with them, and sende them into
 Norway: which out of doubt were a
 great disorder, and such as might make
 open to all the world the impudencie &
 shamefullnesse of our deare mother the
 holy Church of Rome: seeing she hath
 resolutely set forth, that there may be
 no more but seven Sacraments. Which
 thing she hath likewise fetched out of
 the coffer of the scriptures with her Al-
 logical or Rhogogical key (saith she)
 Seven deadly sins, Ergo must there be of ne-
 cessitie seven Sacraments, which must drive
 away & overcome the same seven deadly sins.
 Item, there is mentio made of seven Seales,
 wherewith the booke of the olde Testa-
 ment was sealed up. Also there were
 Seven Pillars, wherewith the Church
 was underfet: how like are they to be
 the seven principal of the new Bishops
 of the base Countrey to wit, The Car-
 dinal Grandwell, the President Viglius,

Looke in 1. cap.
 of the 2. part.

Seven bishops
 in the low coun-
 tries, Viglius,

Henricus de Vitis
maria upon the
 fourth booke
 of Gen. dist. I.

Franciscus Boninus, Petrus Curcius, Janus
 Lindanus de Castro, and Fryer Knecht, who
 (I assure you) stick to their tacking and
 holde up the Romish Church like fat
 and faire pillars and props for feare the
 shoulde fall into the mire. After this
 likewise is mention made of Seuen vi-
 strings, wherby Naaman was healed of
 his Leprosy, and likewise of Seuen Is-
 lens, which the sonne of Span held in his
 right hand and of Seuen officers, wher-
 ewith Christ fed the multitudine of people
 and of Seuen times going about, whereby
 the Toloth of Iericho was overthrowen,
 of seuen eyes in one stone (which is to say, of
 Seuen Candles set upon the Table made for
 now) (saith our doctour the holy Church) by
 all these are signified and set forth the seuen
 Doctours of the Romish Church, to wit, the
 foure principall of the Scholasticall Theologie
 or Diuinitie: as *Thomas de Aquino*, *Ju-
 mes Scotus*, *Albertus Magnus*, and *Ock-
 am* together with the two profounde interpre-
 ters of the Masse, namely *Rabanus* and *De-
 randus*, and the maister of the Sentences cal-
 led *Petrus Lombardus*: all which make in all
 seuen, who shoulde likewise set forth and
 establishe in the Church of Rome seuen Sa-
 craments

ements.

There may yet be alledged many other examples of the establishing of the number of seven Sacramentes, to wit, the Seven Psalmes, which serue the soules in Purgatorie for seven Sacramentes. Item the seven Vinels which came too inhabite the house when they found it cleane and empty: then the seven Sciences: and also the seven or five wittes of our doctours of Louen, wherewith they farre excell all the profounde wit and vnderstanding of the Apostles & Prophetes, with many other things more, which might bee brought in: but our mother the church of Rome is satisfied with these examples & figures before specified. Although yet we thinke (vnder correction of my maisters of Louen be it spoken, to whose iudgements I submit my selfe) that the number of the seven Sacramentes may best bee applied (so that which is written in the Apocalypse, of y^e beast with seven heades: or as heretofore is set forth) Irenaeus himselfe hath applied this beast to the Romishe Church. And the number of 666. which is the number of the Beast, doe

Mat. 12.

Luke. 11.

Apoc. 13. 18.
For every letter
in greck makes
one number.

5. 20. 20. 30. 2

E K K A H

200. 10. 1. 10.

Σ I A I

30. 1. 30. 10

T A A I

20. 1.

K A

This maketh

together. 666.

Apoc. 13. 17.

agree very well in one with this Beasts
worde EKKAH Σ I A ITA IKA, which is
Iteha, which is to say, The Italian or
Romaine Church. And there is likewise
specially spoke of y^e Character or mark
of y^e beast: And now our mother the holy
church saith, y^e there is likewise the
racter or mark in the Sacraments. And
last of al it is credibly affirmed y^e it is a
mysterie: to wit, Babilon: And now let
our deare mother conclude, as is appa-
rant, that Matrimony is a Sacrament,
because y^e this word Mysterie is plainly
set forth: and then it must of necessity
followe, that here also some what is
spoken of Sacramentes: seeing that this
worde is likewise spoken of here. And
so must the beast with seven heades, un-
doubtedly betoken and signifie the Ro-
maine Church with her seven Sacra-
ments, & with her Character or mark:
So that Master Georians is herein to
be blamed, that he hath (to mainteyne
his argument) vied this word Mysterie
for the purpose of Matrimony to
bee a Sacramente: Considering that
our deare Mother the Wolfe Church
hath alwayes vied the same for her
strongest

Strongest Bulwarke, alleadging the same continually. But herre vpon yet might fall out a greate question, to wit, how doeth it happen, that men account vpon no more, but seuen sacraments, seeing that yet our deare mother the holy Church hath ordeined at the least seuen and seuentie sacramentes, wherof none is contained vnder any of these senone. For on Easter euen, when they do bless the Easter candels, then doeth the holy Church offer vnto God the father fier, for a greate rewarde and a holy sacrament, saying thus:

Fire a sacrament.

Te in tuis operibus innocenter in hac sacratissima noctis vigilia, de donis tuae suppliciter offerimus. Ad iustitiam, non ad id, quod carnis pollutum, non probana uictuaria uiciatum, non sacrilega igne contactum, sed vera atque strappa constructum, in tui nominis honorem sacrificium ignem, obsequio religiosae deuotionis offerimus. Magnum igitur Adyficium, et noctis huius mirabile Sacramentum, dignum necesse est laudibus cumulari.

What is to say:

Calling vpon thee in thy workes, this holy Eue of Easter, we offer most humbly

to thy Maiestie, this sacrifice namely, a fire
not defiled with the fat of flesh, nor pol-
luted with vnholly oyle or ornament, nor in-
tainted with any prophane fire: but we offer
vnto thee, with obedience, proceeding from
perfect deuotion, a fire of wrought ware &
weeke, kindled and made to burne in the ho-
nour of thy name. This so greate a mysterie
therefore, & the maruellous sacrament of this
holy Eue, must needes be extolled with due
and deserued praises.

Marke well now, here is the holy
fire, or else surely the Eue it selfe, cal-
led (not onlie Mysterium) but also A my-
uellous Sacrament, and offered vpp vnto
God for a greate present, whereby he is
(as in the ende is concluded) made very
iopful and merie.

The finding of
the Crosse, a
Sacrament.

Likewise, the signe of the Crosse is
also called a sacrament. For vppon the
day called *Inuentio sancte crucis*, that is,
The finding out of the holy crosse, are song
by our deare mother the holy Church,
in a certein metrical sequence, in these
wordes:

Non sunt noua Sacramenta,

Nec recentior est inuenta

Crux huius Religio.

Ha dulces aquas fecit,
 Per hanc Silex aquas iocit,
 Mosi officio.
 Nulla salus est in domo,
 Nisi Crucemunit homo
 superliminaria.

That is to say:

This is no new made Sacrament,
 Nor holy crosse doeth represent
 A whole upstart maculation;
 This crosse made bitter water sweete,
 And fountes from rocks of flint to flecte,
 By Moses priestly function,
 All health and wealth is turned to losse,
 In euery house and behould;
 Except the figure of holy crosse
 Be set vpon the threshold
 So that the signe of the Crosse must
 also bee a holy Sacrament without
 doubt.
 And the like, when they make holy
 water, they pray thus:
 Debe, qui ad salutem humani generis munda-
 tum a quo Sacramentum inueniunt substantia
 ria condidisti, ad ista propriis inuocantibus
 nostris, & elementis huius multimodis pu-
 rificationibus preparato, virtutem tuam be-
 nedictionis in infundes, ut creatura myste-
 ritui

*in tui tibi seruient, ad oblationes, ut
mones, morbosque pallendes, diuina gratia
sumat effectum, &c.*

That is to say:

O God, who hast (for the health of our
kinde) ordeyned and made many Sacra-
mentes of the substance of water, accept mer-
cifully our prayers, and sende into this wa-
ter (which by many meanes is made cleare)
the vertue of thy blessing. For that this
creature of thy sacrament seruing thee, may
receiue perfect strength and power, to chase
away diuels, and to dryue away all diseases &
sickneses, &c.

Water a Sa-
crament.

The Water
of sentences in
the 1. chap. the
dist. and 4.
booke.

Here is the water by whose name called
Creatura mystica: so that it must needs
be a sacrament, seeing that A sacrament
is nothing else, but a holy signe of some holy
thing: 02, A visible similitude of lyke things of
any inuisible grace or pardon. So that it
may easily be seene, *Accebat uirum ad
elementum, & sic. Sacramentum* that is
to say: When the woordes is ioynd with
the element, it is made a Sacrament. And
no doubt, here is an element,
too witte, the water: And here by the
rennes the woordes of the Priest, by
which it doth receiue a gracious power
to

to participate vntoo men an vniuſible
giſt, euen as well as the Holy oym-
ment, or any other Sacrament of the
holy Church, Ergo is it lykewiſe a ſa-
crament. And herevppon it doeth fol-
lowe, that the holy Aſhes alſo is no
leſſe. Item, the Holyeſſes ſpittie.
Item, the Palmes. Item the ware,
Candels, and all other Elementes,
which oure deare mother the Holye
Church doeth likewiſe conſecrate, hal-
lowe and bleſſe, to the ende they may al-
liſt men by ſome inward power; all ſuch
muſt likewiſe be ſacramentes. Make the
reckoning then, and note whether we
ſhal not haue a notable company of Sa-
cramentes.

And whereas ſome men will ſay
herevppon, that there is, or muſt be a
difference betwene theſe, and the ſeuē
Sacramentes: becauſe that the ſeuē
Sacramentes do not onely betoken
thinges, but do alſo of themſelues mi-
niſter mercy and grace, and that the o-
ther can not of them ſelues giue any
grace, neither be the occaſion of any
that is plain blaspheemie againſt the
holy Church: as is evidently ſhew-
ed.

*Hieronymus deſcribit
maria vpon the
four ſaide text
of the ſentences.*

same out of the lectures, readings, and
 exorcismes or conuocations; which he
 doeth vse ouer the saide Clements;
 whereby they do receiue as great power
 at the least, as anye of al the seuen sa-
 cramentes haue: as you may plainly
 see in the Masse booke. Otherwyse men
 might say that all her lectures and re-
 dinges and exorcismes or Conuoca-
 tions, were vnnecessarie, without power,
 and of no value: which is playne
 blasphemie. And if men woulde say
 then, that all these small Sacraments
 are contained vnder the Sacrament of
 penance, seeing that satisfaction is in-
 cluded vnder penance, and that all
 these doe tende to the dooing of satisfac-
 tion for our synnes, and therefore are
 contained vnder satisfactiō: that woulde
 not sounde well: for this alegation
 woulde alway be brought in against it, &
 baptisme & the holy oyle or ointment, &
 confirmation, with all the rest of the sa-
 cramentes, must al likewise be contained
 vnder penance: seeing al they (as is here-
 tofore declared) doe iustifie men by open
 operatio, or by the merites of god wrought,
 and so are reckoned for god payment &

Satisfaction. And therefore as touching this matter, we must conclude thus: That this remaineth onely at the will & discretion of our deare mother the holy Church of Rome: so that she may ordeine and establishe as many Sacraments as she list, and in the meane space make vs beleue that there are no more but seven. And so might it well be saide, that the number of seven is here to be understode for an endlesse number, as hath bene wrytten before.

And now, as touching the Holy oymntment, wherewith they doo vse to anoint the sicke, when they lie a passing, **Gentianus** doth establishe that very finely by scripture, as specially, where **Saint James** saith: If there bee any sicke among you, let him sende for the Elders of the congregation, and let them pray over him, and anoint him with oyle, in the name of the Lord: & the prayer of the faithfull shall comfort the sicke, and the Lorde shall restore him: and if hee have sinned, it shall be forgiven him. Wherby our holy mother doth understand, that whensoever any body lies a passing, so that there is no more hope of life in him, the **Pope** shall

shall then anoynt him with holy Oyle,
 blesse him with Crosse, and commit
 him with certaine woordes, and then
 hee can neuer come in Hell: for all the
 Diuels will runne away from before
 the Crosse, lyke a Dogge before a
 flitche of Bacon. And therefore must he
 take vpp his lodging, eyther in the li-
 urbes of Hel, or in Purgatory. When
 hee shall haue his househysse and fire
 wood free, till such tyme, as he (with
 Soule Passes and Popes Wardens)
 haue gotten a platte of grounde in Hea-
 uen, too builde a house therevppon, of
 merites and good woorkes. And this
 same oyle is of such power, that through
 it all our sinnes are forgiven vs, accord-
 ing to that which the Priestes mumble
 out in their Masse: *Per istam Sanctam*
unctionem & piissimam suam misericor-
diam, indulgeat tibi Deus, quicquid pec-
casti per visum, per auditum, odoratum,
tactum, & gustum, &c. that is to say, Tho-
 rough this holy oynment, and by his meere
 mercy, wil God forgieue thee all thy sinnes,
 whatsoever thou hast committed, by seeing,
 by hearing, by smelling, by feeling, and by
 tasting, &c.

In the Masse
 booke.

Con

Consider nowe, what can you looke
 for, more to emoy by the pretious blood
 shedding of Iesus Chryste the sonne of
 God, than that, which the Priestes doe
 beare us in hande too giue vs, by the
 power and vertue of their holie Dyle?
 These Heretikes may (if they will) hold
 fast on the offering vpp of the body and
 blood of Iesus Chryste: but the good Ca-
 tholike Subiects of the holy Church of
 Rome, will in no wise forsake this holy
 sacrament. What will rather bid Chryste
 himselfe A dien, then wee will suffer
 such a pretious thing to be wipping out
 of our handes. It is very true, that these
 Heretikes doe hereafter againe mocke
 with our deare mother the holy Church,
 saying that our Priestes are like vnto
 Apes and Monkes, which will counter-
 feite euery thing that they see done be-
 fore them, though they haue neither
 knowledge nor understanding of the mat-
 ter: and thus doe they allonge hereof, be-
 cause that Marke doeth witness, That
 the Apostles had receiued the gift of the
 holy Ghost, whereby they did make the
 sicke whole with their prayers, & with
 anointing, or laying on of handes, as be

Part 6. 13.

1. Cor. 12. 28.

Act. 20. 10.

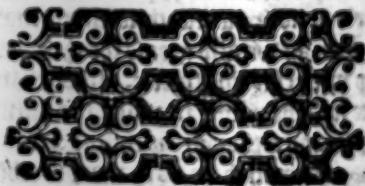
2. Reg. 4. 34.

some other apparant token. As it beeth
 likewise appeare in Paul, who amongst
 other apparant giftes of the holy Ghost,
 did likewise deale with this gift of ma-
 king the sicke whole: and he himselfe shew-
 thewe a notable token ouer the dead, sal-
 ling vpon the dead carcase, and embra-
 sing it in his armes: As we reade also of
 y^e Prophet Elisens, who did the like ouer
 the dead childe, stretching forth his feet
 and his hands, and set his mouth directly
 on the mouth of the dead, and his eyes on
 the eyes of the dead: and so he with these
 notable tokens, ioyntly with his deuout
 prayers, did reuiue that dead carcase.
 But now, seeing there are no more such
 giftes amongst the Congregation (so
 that nowe the preaching of the Gospell
 hath no need of anie new establishing by
 signes and miracles) therefore wol these
 Heretikes say, that it is but very Apes
 play, too vse outward tokens, when
 they haue no inward power nor might,
 which may be shewed with the signe so
 token. For otherwise the Priestes must
 rubbe al blinde mens eyes with spittle &
 clay, and stretche themselves out vpon
 all dead carcases: which were a very
 beath.

braffliuſſe; ſeing they haue not the power to make the blinde ſee, nor too reuine the dead: neither can they (with their Dyle) make any ſicke man whole. And therefore they were better to burne the Dyle in their Lampes, or greaſe their Bootes withall, rather than ſo to diſſemble and mocke with GOD and his worde: This talke theſe Peretikes haue, when they are gathered together: but it doe not paſſe ſo; them one haire. For when we ſhall finde any of theſe, that woulde greaſe his ſhoes with that holy Dyle or ointment: yea, if he wil not pray vnto it, and worſhip it vpon his knees, as though it were GOD himſelfe, him wee wil burne in ſteade of Dyle, and make a good fire of him. For we wil ſtand vnto the wordes of James, & the example of the Apoſtles, whether wee haue the power to make whole or no: we go ſmoothly with our matter, even as we alſo greaſe the childrens eyes with clay and ſpittle, although we haue not the power to make the blinde ſee: yea, and although the childre are not blind, it is enough for vs that our mother the holie Church hath ſo ordeined. Not.

withstanding it is here greatly to be noted, that maister Gentianus hath gone about to declare his innocencie herein, saying, that hee did bring this in onely by manner of example, and as children play in iest: For other wyle, if it were in earnest, hee would bring in other manner of stuffe: for hee could say so much to the matter, as hee would quickly stoppe the mouthes of the Heretikes, as men may easilie iudge by his goodly tolerance, and by his great learning, which doth appeare of him on all partes.

HERB



Heere doeth folowe the de-

*claration vpon the fourth part of
Maister Gentianus Epistle, treating of
the praying to images: howe they are
holden and ordeined in the Church
of Rome: And also of this woorde
or name Idololatrya, of the idolatry of
the Heathen, of praying to Saintes,
and of the Sacrament, with such other
like matters,*

The first Chapter:

*Of the name Idololatrya, and that mē ought
to pray to Images, with such prayers as
do appertaine vnto those, after whome
the images are made. And of the good fe-
lowship and agreeing in one, which is be-
twixt the Iewes & the Church of Rome,
and of the ballowed Agnus Dei.*



*The fourth parte is a weighty matter, & of
greate importance, which doeth make M.
Gentianus haue an vn-
quiet mind, as he him-
selfe doeth say: to wit,
What these Heretikes haue no more re-
spect vnto these olde and deuout Catho-
like*

*Of innuocating
images looke
the 4. laste and
13. chap. of the
2. parte.*

In the counsell
holden at Nice
in the 1. of the
the Anathema-
tisme.

Idola

like men, but so: to esteeme them ser-
uers of false Gods, and worshippers of
images, and do call them Idolaters, that
is, Idolaters. Alas, is not that great pit-
tie? And are they not maruelous much
to blame: whereas our deare mother the
holie Church can in no wise beare with
this name, nor heare of it: but hath fi-
nally concluded, commanded, and deter-
mined, upon paine to be banished, accursed,
excommunicated, and anathematized:
That no man shal name her Saintes, by that
same Greeke word Idola, which is as much to
say, as an image, or likenes, yea, & hath stady
determined, that from hencefoorth this same
worde shal no more be taken properly for I-
mages or lykenesses made after any man, or
other thing to their worship, lyke as it hath
euermore from time to time bene taken and
vsed, aswel by the Greekes as Latinistes: but
shal now be taken for nothing else, but onely
for the false GODS of the Heathen or
Iewes, and such images as they heeretofore
haue vsed in their Temples: In so much that
the very natural and proper name and simili-
tude of this worde, is wholly transubstan-
tiated, and turned intoo an other substance
and being.

And

And therefore these Heretikes, are be-
rie much to blame that they wil come &
plagne our most deare moother, yet a-
gain ane we, with this word Idola, & say,
that the good Catholike people, and sub-
iects of the holie church of Rome, are be-
rie Idolaters, because they doo greatly
esteem, and woꝛship the images of our
Ladie and of other holy Saintes, and
doe kisse them and licke them, & trimme
them vpp, with goodlie garmentes and
iewelles (setting candels burning be-
foze them,) because they cannot see with-
out candels, and cense them with sweete
incense, and sing Hymnes and other
songes of praises deuoutly befoze them:
and because they carrie them about vpon
their shoulders, soz that they cannot
goe themselves, and fall downe vppon
their knees befoze them, & say to them,
Our father which art in Heaven, They set
them vppon Altars, they go to them on
Pilgrimage, for the health and good
lucke in their affaires, and doe euen as
much woꝛship to them, as the aunient
Romanes, and Greekes, or as the Israelites
did vnto their false Gods.

Now vpon this these Heretikes say,

Images are
Saintes.

This historie
is written in
the golden Le-
gende. Also in
the booke of Le-
ander Albert
of Bologna,
which hee hath
named the de-
scription of I-
talie in the
164 leafe of
this booke prin-
ted in the yere
1550.

Item it is writ-
ten by Vincent
Lirinensis. And
so forth by bio-
ther Bernarde
of Lurenburgh
Doc. 02 of fol-
lie in the 11.
parte of the 4.
booke called
*Catalogus
Hæreticorum.*
Thomas part. 3.
Quæst. 25. Artic.
12. 3.

that it is verie ill done of them, and wil
proue them to be verie idolaters & wo-
shippers of false Gods: but the blinde
Heretikes doe not perceiue that our I-
mages are no idollies, but holy Saintes,
which doe many and greate miracles.
Neither will they vnderstande, howe
that our deare mother the holy Church
of Rome hath commanded vs so to do.
For al the holy catholike teachers haue
very friendly and iointly concluded, that
al images ought to be worshipped with
like worshippe, as doeth appertain
vnto such, after whome the saide images
are made, as the good and holy man
Thomas de Aquino hath plainly writ-
ten. Yea, because that he did handle
that matter so exactly, there was a cru-
cifix in the Citie of Naples which spake
to him, saying, Gentle Thomas thou hast
written well and truly of mee, what re-
warde wouldest thou receiue? Wherevpon
he did make answere to the cruci-
fixe, and saide: I will haue nothing els but
euen thy selfe.

Now whether the same crucifix was
of Gold, or siluer, (because he was so far
in loue with it aboue al other thinges) y

I cannot tell, but I knowe very well,
that hee hath written wonderfully for
the aduancement of praier and woꝛship
to be done to Images: and is for that
cause likewise by Pope John the 21. ca-
nonized for a Saint. For he hath conclu-
ded (wherein our deare mother the holy
Churche doth likewise follow him) that
while Christ is praied vnto with *Latria*,
which is to say after their interpretation
with the spirite as God: men shal like-
wise pray with *Latria* vnto his Image,
which is with a cole, or with a Pencill
painted vpon the wall, and likewise
woꝛship it as God himselfe: if it bee so,
that it bee painted with long haire and
with a round Etcher behind his head,
and holding vp his two fingers, and ha-
uing the woꝛld with a crosse vpon it in
his hand: for euen such a fellowe is the
right *Saluator mundi*.

The woꝛshipfull maister Bonauentu-
ra doeth likewise establishe this matter:
yea, all the writers of the Sentences
haue generally so ordeined and conclu-
ded hereupon, insomuch that these De-
retikes ought not now too doubt any
more of the matter. Yet it is very true,

*Bonauentura seu
per senten. lib. 3.
dist. 9. quaest. 2.*

that Durandus would not allow of it, he
 did rather directly withstand it, saying
 plainly, that Images ought not to be
 prayed unto, with the like honours as
 those after whome they were made, or
 painted. But all the rest were offended
 with him, so that he refused to follow
 the authoritie of the holy Church. And
 perhaps if hee had not written so as he
 did, hee had bene canonized, as well as
 Thomas de Aquino. Notwithstanding
 that a certaine Spaniarde called Per-
 zius, did follow him in that point, saying
 That stones and blocks ought not to be
 prayed unto, or worshipped by Larria, as
 God, considering they doe alwayes remaine
 stones and blocks, how much soever they be
 hallowed or conured by any body. But he
 is farre out of the way in this matter.
 For first we knowe, that S. Thomas de
 Aquino was taught by Saint Peter
 and Saint Paul, so that he coulde not,
 erre, and after that, hath our deare mo-
 ther accepted his opinion for the best.
 And wherfore should she not? For saying
 y^e a simple Priest can with five words,
 of a litle round cake, make a God: wher-
 fore I pray you, should not a Bishop or
 a Suffra

This is rehear-
 sed by brother
 Barnard of
 Eusemburge
 Leander Albert
 and other be-
 doers.

Suffragane make a godly gilded Image a God also: That were to put li-
 trust in our deare Mother the Wolfe
 Church. Therfore we must remain sted-
 fast vpon the common opinion & iudge-
 ment of our deare mother & holy church
 of Rome. For a finall end, the Heretikes
 do vs great wrong to call vs seruers of
 false Gods, worshippers of Images and
 idolaters, euen as the Iewes doe, who
 cannot find in their harts, to bestow any
 honest name vpon vs. And therefore
 with maister Gentianus, & some good peo-
 ple, which see deeper into y^e matter, im-
 trust that these Heretikes shoulde haue
 some secreete intelligence wth the Iewes:
 yea, shoulde play bowtie and be in pension
 with thē, to maintein friendly conuer-
 sation with thē, yet he addeth vnto it, that
 he for his part doth not beleue any such
 thing, wherby it seemeth, that he would
 herein a litle flatter and annoint theyr
 mouthes wth Honey to please thē withal:
 but it is not so, for hee speaketh in this
 behalfe, as doth become a good and stout
 Catholike subiect of the holy Church of
 Rome. And besides that, he shoulde haue
 done these Heretikes a greate deale
 to

to much worship, if hee should haue
 ked them in a Wagon, with the nation
 of the Iewes, who (as we haue heretofore
 plainly set forth) are the very be-
 founders and chiefest fountaines & the
 springes of all the Ceremonies, and
 Institutions of the Holy Church
 of Rome.

It is very true, that our deare mother
 hath amended them, and brought them
 into a better order, so that her wisdom
 and vnderstanding doeth farre exceede
 the wisdom of Moyses and Aaron: An-
 therefore hath she in the place of one tem-
 ple of Solomon, caused to be builded
 vpon mountaines and hilles, and other
 high places, aboue a hundred thousand
 and in place of thre or foure Altars,
 which they had, she hath set vp so many,
 that all are not to be tolde ouer in se-
 uentie yeeres. Although in deede (as be-
 fore is rehearsed) the example & pattern
 doth procede from the Iewes, and is bor-
 rowed of them: which shadowes and fi-
 gures our deare mother hath followed to
 very diligently.

Wherefore whereas these Heretikes
 wil (with the Apostle to the Hebrewes)
 despye

defend and say, that all the figures and shadows of the olde Testament were ended, and cleane taken away by the coming of Christe, and ought not too be used any more, is ranke heresie. And truly, they doe therrby sufficiently declare, that they haue no vnderstanding with the Iewes; neither in white nor blacks. For the Iewes holde that for the principall Article and foundation of theyr beliefe, to wit, that the lawe of Moses with all her Ceremonies, and figures, shal neuer be taken away, nor altered, but shall continue in her Esse for ever, like as it doth appeare by their testher Rabbio Moyles Henmaymon, who wrote a booke of the thirtene articles of their beliefe.

Heb. 9. through
out. Col 2. 17.
18. Col 4. 9 10
and so forth.

The faith of
the Iewes
out of Moses
law.

Ceremonies of
the Lutherans.

This tendeth likewise as right as a line, against the doctrine of the Lutherans and Zwinglians, who take vpd them to defend stoutly, that men ought not to vse any other Ceremonies, than only such as Christe himselfe and his Apostles haue ordeined: and therefore wil not they haue in their Temples any Altars, nor gilt images, nor any other such like Ceremoniall things; but wil only,

1. Cor. 14. 29.

When

1. Cor. 11. 2.
25.

This is in the
decrees chap.
vsa. de consecra
dist. 1. And it
was the Bro-
ther of Bani-
face, of the
martyres and
Bishops.

Looke the fore-
said chap vsa.
In the decrees
and that which
followeth. And
the Council.
Tricar. Can. 9.

When as they are assembled together,
that nothing else shalbe done, than, like
as Paul hath taught, after that every
one hath song a psalme, or declared some
text of Scripture, or some open declara-
tion or exposition, and al tending to ed-
fying: or (as he saith in another place.)
That which we haue receiued of the Lord
&c. And now they are so grosse, that
they doe not note, that it was so, *in al-
ter tempore*, that is to say: At that time, when
there were wooden Chalices and golde
Priestess: but (as the good martyr Boni-
focius, and after him Durandus haue said)
the lease is now turned: because now
we haue wooden Priestess, and golden
Chalices. For now is the authoritie of
the Church, and the seruing of God,
waxed a great deale satter, then it was
in the time of the Apostles. And therefore
can the holy Church now agree a great
deale better with the Jewes. And so
haue commaunded very straightly, that
there shall no more Masse bee ministered
with wooden Chalices, for that god shal
not bee moued to wrath in such a thing,
where with he ought to bee pleased, as
if they be of golde and siluer, as it hath
bene

beene concluded in the Councels of Tribur-
 ensis, and Remensis, and so entred in
 the decretalles. For she will (according
 to the maner of the Iewes) set forth her
 seruing of God brauely with golde and
 silver: yea, the more that the religion,
 and the Gospell doe take to them, the
 more will shee haue the Iewish maners
 and Ceremonies vsed. So that Paister
 Gentianus should erre very farre, if hee
 should goe about to resemble the Hugue-
 notes and Caluenistes too the Iewes,
 who doe agree so well in one with our
 deare mother the holy church of Rome,
 that they pisse both in one quill, & haue
 all studied in one schoole. But these Hu-
 guenotes wil haue al things after their
 awne mind resourmed according to the
 Gospell, as it was in time of the Apo-
 stles, and therfore wee will let them goe
 with a goodyeare, and hold vs faste to the
 Iewes. For our holy father & Pope doth
 beare the Iewes very good will, & doeth
 shewe them all the friendship hee can, &
 may. He doeth keepe a greaty many of
 them, in his Citie of Rome, and letteth
 them haue one or two of the best streets
 that may be there.

Take the whole
 first dist. de iur.
 secret. in the
 Decrees;

A Synagoge of
 that Iewes
 Rome.

This task hath
authoritie with
out Italie. But
within Italie
is a pounce
Turnoys cham-
ned to a pounce
Sterling.

The Pope a-
greeth better
with Iewes,
Turkes, and
Heathen, than
with Hugue-
notes.

Yea he is fast in their pension: for
of euery Iewe that will haue a Syna-
gogue in his house, the Pope hath thirty
pound Turnoys, which is seuen Du-
cates, and sixe sterlings: and if they wil
haue licence to set vp one openly, then
the price is set vpp in the Popes reck-
ning chamber, at sixty pound Turnoys
which is fiftene Ducates. Note what
fearefull blasphemie shoulde it then be,
to say that the Huguenotes were in pen-
sion with the Iewes likewise, for that
therevpon it must needs folloowe, that
they should be companions and brethren
with our holy father the Pope: Now
I warrant you, he can agree muche bet-
ter with the Iewes: yea, with the
Turkes and Heathen, better then with
the Huguenotes, which got about to re-
sourne his holy Sea, according to the
Gospell: hee can neither abide the sight
nor smell of them: yea, and the matter
is so farre gone, that hee woulde allowe
them an assembly and meeting together
as he doth the Iewes, for a small peece of
money, to the ende that hee might set a
fire vpon them, and burne them all vpp
where hee might catche them, as thus
hand

handsomely by them.

It is most true, that the Iewes doe like wise call vs Worshippers of false gods and Idolaters, that is, Prayers too Images, and doe herein agree with these Heretikes: but they are therein to bee bozne withall. For they haue learned it of olde out of their Bible, and also out of their Prophets, who knewe nothing at all yet, of the godly and Delusive: (I forget my selfe, I should haue sayde holy) ordinances of the Popes of Rome: neither did they vnderstand, that the Images must be prayed vnto and worshipped, euen as the thing, after which they are made and fashioned.

For Sainct Thomas de Aquino, that heauy English Doctor, was not yet in place for to teach such thinges, neither had they yet hearde any tidinges of our Saintes, nor of all the miracles which they doe, nor that the milde Emperesse Irene had not yet scratcht out her sonnes eyes, to bring to passe (by the good assistance of the seconde councill of Nice) the worshipping of Images againe. And therefore the Prophets knewe not yet the difference that is betwixt Latria, Dulia, and

¶ b

lia, and

Like the 13.
Chap. of the
second parte.

lia and Hyperdulia : and therefore did they
condemne all such, as did pray to any I-
mages, for worshippers of false Gods
without making any difference or ex-
ception betwene the Catholikes and
the Heathen.

Jer. 7. 17.

Queene of
Heauen.

And now, when the Iewes doe reade
the same, they think that the Prophets
did speake as wel of our deere mother &
holy Church, as of their forefathers. And
then that which the Prophet Ieremie
saith: They did offer Cakes to the Queene
of Heauen, that doe they thinke to be
spoken of by such as call our Lady, The
Queene of Heauen, and doe offer to her
Cakes, Flawnes, Tartes, and all kind
of proper thinges, without care. But
these Heretikes doe knowe better, yea,
their olde shewes doe knowe, that the
Prophets speake to the Iewes, and not
to vs. For wee were yet vnborne, and
therefore we may not seeme to take it
vpon vs: for he that is not ytrie hath
no need to scratch, and he that is not scab-
bed hath no neede to clawe. And yet they
pretende so, as though they knewe no
other, and doe not so beare to blare out
out for worshippers of false Gods, and
Idola.

Idolaters: therefore shall not they goe
fre with the Iewes.

And it is not to be thought, that they
shoulde haue any secret conference with
the Iewes, as **Maister Gentianus** hath
very learnedly considered and noted, yet
hath he dealt very grosely in one pointe,
where he doeth so spitefully blame the
Iewes, for their Golden Calfe, saying,
that our deere mother the holy Church
of Rome hath neuer bin brought vnto so
great a folly as that. Truly, if this had
not proceeded from him euē of a pure &
simple Catholike zeale, it might al-
moste be taken for a blasphemie and an
heresie.

For although it be very true, that the
holy Church hath no golden Calfe: yet
hath shee not therefore forgotten to fol-
lowe herein the trace and footesteppes
of the Iewes, her good Scholemaisters.
For in place of that that **Aaron** the
high Priest once hallowed the Golden Calfe,
our deere mother hath ordayned
and set forth, that the Pope of Rome
(who vndoubtedly is established in **Aa-
rons place**) shal yearly hallow and blesse

Wh. 2.

a cer.

Agnus Dei.

a certaine number of Lambes of *Wlat*, which he doth call *Agnus Dei*, *That is* to say, The Lambe of God : *as*, The sonne of GOD, which hath taken away the sinnes of the worlde : and beeing slaine as a Lambe for vs, hath released ys from the bondage of the Deuill, even as Aaron and the Iewes did name their Calfe, The GOD which had deliuered them out of the slavery of the land of Egypt.

And nowe, although that a Calfe is better then a Lambe, & Golde of much greater value then Ware : yet our holy father the Pope of Rome hath such a notable deuise of Alchamistrie, that he will so; these Lambes bring godfathers into his kitchen, and humpes of Golde which will not bee much less worth then the Golden Calfe of the Iewes : for the power of these Lambes is so greate, that it is unspeakable. And that may bee perceined out of the Latine verse which Pope Urban did send, with five such *Agnus Dei*, to the Emperour of Gracia, for a great and solemne present, which Verses are these that follow:

In the booke
called Ceremo-
niale Roman.
Ecclie.

Balsamos

Balsamus & munda
 cera, cum Chrismatis vnda
 Conficiunt Agnum,
 quod munus do tibi magnum.
 Fonte velut natum,
 per mystica sanctificatum:
 Fulgura defursum
 depellit, & omne malignum.
 Peccatum frangit,
 vt Christi sanguis, & angit.
 Prægnans seruat,ur,
 simul & partus liberatur.
 Dona defert dignis,
 virtutem destruit ignis.
 Portatus mundo,
 de fluctibus eripit vnda.

What is to say.

Balme, Virgin waxe, and holy Water,
 an Agnus Dei make:
 A gift than which none can be greater,
 I sende for thee to take.
 From Fountaine cleere the same bath issues,
 in secret sanctified:
 Gaust lightning it bath soueraigne vertue,
 and thunder crackes beside.
 Ecce baynous sinne it weares and wasteth,
 onen as Christs precious blood.

All these ver-
 tues are ascrip-
 ted to the Ag-
 nus Dei or lamb
 of God.

H b. 3.

And

*And women whiles their travel lasteth,
 it saues it is so good,
 It doth bestowe great giftes and graces,
 on such as wel deserue:
 And borne about in noysom places,
 from perill doth preserve.
 The force of fire, whose heats destroyeth,
 it breakes and bringeth downe,
 And he or shee that this enioyeth,
 no water shall him drowne.*

Now my maisters, how like you this
 sauce? Let vs now see if the golden calfe
 of the Iewes had such might and power.
 No, that was farre from home. Neither
 do the Iewes ascribe any such thing to
 their Calfe: but did even simply think,
 seing Moses was alway, that they would
 hane some apparant thing before their
 eyes, which should put them in remem-
 brance of their deliuerance by God: and
 therefore they did call it, The God which
 had deliuered them out of the land of Egypt,
 as our mother the holy church doth like-
 wise commonly say, by an olde rotten
 block: Behold, there is your God, which was
 hanged vpon the crosse for you, or, there is
 our Lady which hath doone great miracles,
 So that their Calfe is not to be compa-

red with our Agnus Dei. But now, seeing the Jewes do knowe nothing of al this, neither doo vnderstande of what power this is: therefore may they iustly think, that their Golden Calf, and our Agnus Dei, are both children of one mother. So that St. Gentianus had done much better (speaking vnder correction) that hee had not so quickly and spitefully blamed the so; that matter: least now they shoulde say, that the pottle doth blame the kettle so; being so black with smoke.

The second Chapter:

That the Sacrament of the Altar must bee prayed vnto, otherwise Christe were no God.

AND now proceeding to the conclusions which Maister Gentianus doeth adde herevnto, which (I assure you) are very fine and spitefull wittie, and is a verie learned peece, which the Scholemaisters of Louen call *Argumentum Cornutum*, That is to say, A Corner, or Horned Argument, because hee doth herewith thrust all the Huguenots as farre backwardes as a little yonge Doe that woulde cruthe
Ph. 4. Paules

Looke also the 4. 5. and 6. cap. of the 2. parte.

Pauls steple in pottes with his bount.
 Marke now, this is his argument: If
 the Sacrament of the Altar were not prayed
 vnto, then were Christe no God: and now
 Christe without all doubt is God: Ergo
 these Huguenotes muste needes bee dam-
 nable Samosatenes, which deny the God-
 head of Christe.

That hitteth as iunpe as six fingers
 in a glone. For the holy church hath once
 for all resolutely concluded, That the
 breade of the sacrament, is the very body
 of Christ, as long and as brode as it did
 hang vpon the crosse. When it must needs
 follow, that whosoener doth not beleue
 that, doth therewith also not beleue, that
 Christ is God: or else must men needs
 say, that the Church of Rome hath erred
 which were so daungerous a matter, as
 would make the bristles of a wilde Boe
 to stand an ende. It is very true, that
 Christ did not commaund vs to pray to
 it, but said simply, Take, eate, &c. And nei-
 ther so. Paul, nor any of the Apostles did
 euer know of any praying to it: but what
 is that to the purpose? For men are
 sufficiently informed, that they had not
 yet that power to make goodly wines.

no sacrament houses, to laye him in, and
 to carie him sometime about in proces-
 sion vnder a Canapie of silke: The fol-
 lowers were then to many: they had not ^{Peruse the 4.}
 the leasure nor time: neither was the ^{chap. of the 2.}
 dearely beloued and eldest daughter of ^{part.}
 our deare mother the holy Church of
 Rome as yet borne, to wit, Transubstan-
 tiation. But as soone as that blessed babe
 was brought into the worlde, by the
 meane and faithfull helpe of that good
 middewife called, Theologia Sophistica,
 and was nourished by with the swete
 milke of her deare mamma and nurse
 Concomitantia, then came first in sight
 joyntly withall, The praying to the sa-
 crament: and then they lodged their
 God in the halfe moone, and shut him in
 a goodly golden cofer as pike, till the time
 that he should goe abroade with y^e Grant
 in the procession to quicken his spirites
 a litle, and then they will detainse before
 the Bride with a life and a drumbe. And
 thus doeth this wittie chelusion and ar-
 gument of Master Gentianus proponing
 remaine so fast and firme, as a reede,
 which is shaken too and fro with all
 windes.

The

The ili. Chapter.

Of praying to images, and especially to the
croffe, and of the great power and aduan-
tage of the croffe.

Touching this
turne also to
the i. chap. of
the 4. part.

Now, after the praying vnto shpen
goddess, he doeth begin againe with
praying too images, and too the croffe,
which is from the Ore to the Asse: and
surely, he hath conceived that very wily-
ly, where he saith, that we may not pray
to the croffe, as to a creature, or to a
militude or likenesse: For there was ne-
uer any man so frātike or madde, which
would praye to any thing in steade of
God, as a bare and simple creature: yet
the Jewes theselues (as we haue seen)
when they did pray vnto their golden
calfe, did it not in worship of the golden
creature, as a creature: but in remem-
brance of him which had brought them
out of the lande of Egypt: as they well
witnessed them selues, in naming it by
the name of him, after whome they had
made it. The like haue the Prathens al-
wayes done: and in consideration thereof,
they did call their images, idols, or sim-
lachra, that is to say, Likenesses or images,
because they did (in making them) attri-
but

bute vnto them the power of God. And
therefore did the Egyptians pray vnto
those creatures, wherein they perceined
best Gods goodnesse to be declared to.
Iwardes vs, as Dren and Iane the
Sunne and the Moone, and other crea-
tures, wherein they founde any speciall
helpe or comfort: as is to be seene by Iu-
stinus, Athenagoras, Arnob. August. Lactan,
Eusebius, Orosius, and other such like,
which haue written against them: and
very noto:iously out of Cleay, who spea-
king against the Iewes, saith, That God
by his eternall and vspeakable power did
make heauen and earth. And then he doeth
demande of them: Like vnto whom then
will you make God? Or wherewith will
you make his image? Giuing them thereby
plainly to vnderstand, that they did not
praye to their blockes and stockes onely
as simple creatures, but that they did
(through such resemblances and like-
neses) thinke too haue an Image, and
so a remembrance of God: euen as Spai-
ster Gentianus doeth here likewise al-
ledge. And it was also thus conclu-
ped in the second Councell of Nice. For
sure, a calfe may becom and so, that our
deare

Looke the 13.
chap. of the 2-
part.

deare mother the holy Church hath this discretion, as well as the idolatrous Jewes and Heathen. It may well happen, that some simple people, and old deuoute wiues doe estimate that blocke or stocke it selfe (where it standeth) for a very God: especially, when he becometh to laugh vpon them, or els to weepe bitter teares for great pitie. But what that is satisfied by their good intentes and deuoute meanings, which the holy church both applie to the best. Yet notwithstanding, her olone grounds and foundatiō is no other, but euen the same ground of the Jewes and Heathen. Alwayes excepted and to be considered, that the image of the Crosse hath a speciall prerogative before all other images and likenesses: for it is like to the Sertons Colne, and therefore may grafe in the churchyard: and she is by our deare mother prayed vnto with a three filde deuotion more than other.

But now, that I doe not forget the crosse of pardons, which is commonly set vpon in the Church, when any bulles or letters of pardon are come betwixt from Rome: which crosse hath such power
(vnlesse

The image of
the crosse pray-
ed vnto.

(wlesse men will make the Popes Le-
gates ranke liers) as the offering up of
the body and blood of Iesus Christ vpon
the crosse for our finnes. And yet wee
must besides al this, pray vnto and wor-
ship all small or ordinary cresses with
Latria, that is to saye, with such worship,
as doeth appertaine vnto God onely: ac-
cording to the order and common rule
of their schoole here before rehearsed and
spoken off. After this now, the very
wood of the crosse which came frō Ieru-
salem, and which Christ was crucified
vpon, must bee by vs worshipped as a
creature for it owne proper worthines,
and prayed vnto with Hyperdulia, that
is, with such worship, as is ascribed vnto
the virgin Marie: especially conside-
ring the great miracle that is ther vpon
to be seene: which is, that it is so warren
and increased, that the pieces thereof
would lade a good hulke. And lastly, in
reuerence of y^e most holy crosse, we must
worship all other tokens and similitudes
of the same. Wherein our louing mother
doeth attribute great preheminance to
the holy crosse in respect of that which
she doth shew towardes al the reliques
and

John Eichel the
Popes Legate,
and after that
Bishop of
Sens, did
preach this at
Frankford,
anno 1517.

Latria.

Read the mys-
ters of Sent.
which haue al-
together con-
cluded this af-
ter this maner.

& holy things. True it is, (most demer-
ly) she doth worship a heape of speares,
where withall Christ his side was pear-
ced, & two or three dosen of the very same
nailes, which our Saviour was nailed
with on y^e crosse: yea, she hath also nomi-
ned a holy day in reuerence of the same,
and hath appointed a speciall Masse for
it: namely, In festo Lancee & Clauorum
Domini. And then greets the same most
friendly with a Sonnet, wherein she
singeth thus:

The fraile of
the Speare &
Nailes of
Christes pas-
sion

Aue ferrum triumphale,

Intrans pectus in vitale,

Cœli pandis ostia,

Fecundata in cruore,

Fœlix Hasta nos amore,

Per te fixi saucia, &c. with the rest that
followeth, which in our tongue might
thus be englished:

All hail, O Speare triumphant,

which piercing Christ his sides

Commendedst as thy servant,

heauen gates to open wide.

O happy Speare and blessed,

dyde Crimson red in blood,

Of lone saue vs distressed,

vouchsafe to be so good, &c.

There



Thereafter hath she yet foure o: furs
of the right sponges, wherewithal Christ
was refreshed with vineger, which she
denotly doeth like and kisse, and re-
series fo: a singular relique. Moreover,
she hath the very naturall tayle of the
Ass wheron he rode, and the same span-
ger wherein he lay, whereof shee makes
great stoe. But what is all this to be co-
pared by the reuerence which shee doeth
shewe to the holy Crosse: fo: admit she
doeth worship fure o: fire speares, and
some nailes, yet will she not worship al
the speares, which are vled in y warres,
no: all the nailes which are made in the
smithes foiges, no: al the sponges which
growe in the sea, no: yet all the tayles
wherewith the Asses are couered behind,
no: al the mangers wherein horses haue
their prouender, (like as she doth permit
to worship all the crosses which can be
made) fo: then you should counterseite
the Ape to nigh: yet may it seme strange
to some, whether all other reliques o: ho-
ly things haue pist against the mone, be-
cause they cannot attaine to y like prefer-
ment. fo: all y rods of right might chal-
lenge the same priuilege, in worship
of the

Sponges.

The Asses.
The Spanger.

of the rood tohers with Christ was scourged, and al ropes in worship of that wode which he was bounde, & al haithornes in worshippinge of the thornes where with hee was crowned. But it behoues them to be content with their portie, for they are sufficiently prouided for: and if albeit the holy church doth please to attribute more to the crosse, it procedes of her more liberality, and of the special loue which she doeth beare to the same, which for the same cause shee reuerenceth more then the very body of Christe, which did hang on the crosse, or than his blood which he hath spilt on the crosse. For we cannot perceiue, that in reuerence of the body of Christ, al bodies, and much lesse, al similitudes or likenesses of the body are had in reuerence or worship: like as not only al crosses, but al figures and likenesses of the crosse are worshipped, reuerenced, kist, and likt in reuerence of that only crosse whereon his body did hang. But it hath thus pleased our louing mother the holy church: and not without most great and waighty occasions: for without doubt, the likenes of the holy crosse is of such greate power & singular vertue, that

that the deuill doeth take it for a bul-
bagger, and flies from it, as a dogge doth
from a piece of bacon. Like as evidently
appeareth in the golden Legende of
Saint Christopher: and in a number of
other legendes, where almost for feare
hee beared his bierche, so same as a crosse
was made. And it is also the sudge-
ll where with hee was once beaten, like as
we may plainly see on all altars, and in
processions, where our Saviour is coun-
terfeited knocking with a crosse vppon
the gates of Hell, at which all the deuils
runne away as though they were pos-
sessed. Moreover, it is the token with
the which God hath created heauen and
earth: and that is it which Clay would
say (according too the exposition of our
holy mother the Church) saying thus:
Who hath holden the waters in his fist?
Who hath measured heauen with his span,
and hath comprehended all the worlde in
their measures? Who hath wayed the
mountaines and hilles in a balance? Which
is to say, that god did (with three fingers)
make a crosse, when he created heauen
and earth. Ayein, our holy mother the
church saith besides, That Moses did with
the

the figure of the crosse change the bitter
 of the waters in the wilderness, and caused
 the water to flowe out of the stony rock.
 And although y^e scripture doth not make
 mention of any crosse, but onely of a ro
 where withall Moses did strike: yet our
 mother the holy church hath thus expa
 ded the same, supposing that Moses do
 the like as the Bishops now, who with
 their staffe do make a crosse and so bless
 the people. Whē hath also sained, y^e that
 which do sprinkle their thresholds with
 the blood of the Paschal lambe, and then
 on set the figure of a crosse, that the ser
 ving Angel by meanes of the crosse do
 passe by it, like as we haue out of the
 sequences; (which they vpon the cross
 dayes, named Inuentio S. Crucis, sign)
 here aboue rehearsed. Besides that, the
 same which Ezechiel doeth mention of
 Tau, that is to say, of the token or seale,
 which is set vpon the foreheads of the
 elect; thereof hath shee also made a crosse:
 albeit that the letter Tau doth resemble
 the figure of the crosse no more then an
 apple doth an oyster: for the one is written
 thus,  and the other thus,  and
 withstanding she doth not take the mat
 ter is

Ezech. 9. 4.

Tau is an he
 brew word, sig
 nifying with us
 a token. For
 that which E
 zech. doeth call
 Tau, that doeth
 John expound
 for a seale,
 Apo. 7. 3.

for so nere: wee must (so) clothes) list
meale through a lattice, & let the packing
after the homeliest sort, then may they
bake their bread as they list. This once
is the issue, that all cursing & coniuring,
all haloing and blessing, all mysteries
and consecrations must be made with
crosses.

The holy Masse is likewise full of
crosses from one end to another: some-
times with two at once to save both bo-
dy and soule, or to change both bread and
wine: sometime with three together, in
worship of the Father, Sonne, and holy
Ghost: sometime with fives at once, in re-
verence of the five woundes of Christe
Jesus. The blessed holy water is made
with crosses, the waie candles, the salt,
the holy oyle, the palmes, the Agnus Dei,
the holy ashes, and all the implementes
pertaining to the Priestes, are created
with crosses: yea the Priestes themselves
without crosses cannot be made Priestes.
In all processions the crosse must go be-
fore. Upon all babies, toys & sacrament
bores must stand a crosse, least the diuell
should put in his nose: yea, upon all wa-
fers and triankets, upon churches & upon

Thomas de Aquino
in the exposition
of the Masse.
Guido de monte
Roch. in Embeir.
sacerd. or the
Pamphlet of
Priests. In the
title de Sac. Euc.
Berke also Du-
randus and In-
nocent. say they
do expounde
these crosses al-
so in like man-
ner.

At a Staples,

steeples, & also vpon coine, & vpon Man-
mona iniquitatis, a crosse must limper.

To conclude, the crosse hath an care
in every boate, and hath a place in all
the ceremonies pertaining to the holy
Church of Rome. There can not a Pa-
geant bee played, but shee must haue a
part: yea, a Nunne durst scarce let a fyke,
but shee must blesse her selfe with a crosse.
And the Priests are neuer worse at ease, than
when they haue neuer a crosse in their purse.
Therefore, it is not without great and
vrgent occasion, that our holy mother
doeth holde the crosse in such honour: in
so much as shee hath so; her sake, orde-
ned and instituted thre or foure holy
festiuall dayes, as namely, Inuentio cr-
cis, Rogationum, Exaltatio crucis, and other
such like. Shee hath also a speciall Mass
in honour of the holy Crosse, which she
names, Missa de sancta cruce: and a ser-
uice called, Officium de sancta cruce. And
besides she hath more ordeined and char-
ged, that we should vpon the good fry-
day after Maundy thursday, deuoutly
and sadly creeping along the ground
vpon our bare knees, worship the crosse,
and there bestowe a good fat offering.

Looke the 16
part of the 1.
part.

and liberal almes to the benefit & main-
tenance of the poore Priestes, so that
they with crosses in their purses, might
be preserved against the deuill. Wher-
unto she hath frankly giue a great heape
of pardons to those which with great de-
votion do the same. For she doth esteeme
and beleue, that the crosse hath no lesse
force than the blood of Iesus Christe the
sonne of God. For behold, these are the
wordes, with the which she causeth the
crosse to be consecrated or halloved.

*Oramus te Domine sancte pater, &c. ut
digneris benedicere hoc lignum crucis tue, ut
sit remedium salutare generi humano, sit so-
lida fidei, bonorum operum praesectus, &
redemptio animarum: sit solamen & prote-
ctio, ac tutela contra saeva iacula inimicorum,
&c.* That is: We beseech thee, O Lord hea-
uely father, that thou wilt so blesse this wood
of the crosse, that it may be a healthful helpe
to mankind, a confirming or strengthening
to faith, a furtherance to good woorks, and a
redemption of soules: that it may be our co-
fort, our safegarde and defender against the
noysome dartes of the enemies, &c.

What can we ascribe more to Christ
Iesus the sonne of God for the helpe and
consolation

consolation of man, than our mother the
holy church doeth ascribe her unto the
crosse: yea, that Christ hath cured
and all the good which can be thought
that hath been in like manner attributed
to the figure of the crosse. For these
her wordes;

Ista suos fortiores.

Semper facit, & victores,

Morbos sanat, & languores,

Reprimit demonia.

Dat captiuis libertatem,

Vitz confert nouitatem,

Ad antiquam dignitatem,

Crux reduxit omnia.

O Crux lignum triumphale,

Mundi vera salus vale,

Inter ligna nullum tale,

Fronde, flore, germinet

Medicina Christiana,

Salua sanos, & zros sana,

Quod non valet vis humana,

Fit in tuo nomine. &c.

That is to say:

It makes her souldiers excellent,

and crowneth them with victorie,

Restores the lame and impotent,

and healeth every maladie,

Of the Romish Church.

The duels of bell it conquereth,
releaseth from imprisonment,
Newnesse of life it offereth,
it hath all at commandement.
O Crosse of wood incomparable,
to all the worlde most balsome,
No wood is halfe so honourable,
In branches, in bud, or blossome.
O medicine which Christ did ordeine,
the sound saue euery boone,
The sicke and sore make whole againe,
by vertue of thy powre,
And that which mans vnablenesse,
hath neuer comprehended,
Graunt by the name of holinesse,
it may be fully ended, &c.

Beholde, here may you see that Christ
Jesus is depriued of his right, & the same
is giuen to a wodden Crosse, so that it is
not without iust cause, that y^e Catholike
children of our holy mother the Church
doe name themselves seruantes & slaues
of the Crosse, singing thus:

Serui crucis cruce m laudent,
qui per crucem sibi gaudent,
Vitz dari munera,

314

dicant

dicant omnes, dicant singuli:
Aue salus totius seculi,
arbor salutifera.

That is to saye:

The seruantes of the holy Crosse,
her praise to heauen let them tolla
And they which in the Crosse reioyce,
and of the giftes of life haue choyce,
Let this of all, both old and young,
in solempne sort be said and song:
O holy Crosse which canst preuaile,
O tree of life, All haile, All haile.

Therefore neither is it any maruell,
that shee doeth call vpon it so deuotly,
and prayeth that it may defend vs from
all aduersitie, crying with a shrill voyce:
Ecce lignū crucis, venite, adoremus, That
is to say: Beholde, here is the wood of the
crosse, come let vs worshippe it. And also,
*O crux spes vnica, auge pus in istam dona
reus veniam*, That is to saye: O holy crosse
our onely hope, increase righteousnesse to
the godly, and pardon the offenses of the
wicked. It is no wonder neither, that
shee doeth so friendly flatter and coll it
euen like as the sheepe doeth her young
ones, with all manner of pleasure shee
can deuise. For shee doeth speake vnto it,
and

and doth commend it as though it had great understanding. For this is it which they say:

*Dulce lignum, dulces clavos, dulcia
ferens pondera: quod solum fuisse dignum
sustinere Regem celorum & Dominum.*

What is to say:

O sweete woode which diddest beare a sweete burthen, fastened vnto thee with sweete nayles, which wast reputed worthy, thou alone above al other, to beare the King of Heauen the Lord Iesus.

With other Sonets sounding all vp on the same tune: which she singeth deuoutly in Song wake. And to the ende that none should maruell hereat, Spenser Gentianus doth heere shew, that all this is founded vpon the scripture, the which he doth confirme by these wordes of Paule, God forbid that I shoulde reioyce, but in the Crosse of our Lorde Iesus Christ: For by the Crosse doth not hee vnderstand the satisfaction and saluation which it brought vnto vs by the passion and death of our Saviour Iesus Christe (so that vnderstanding is heretikal:) but only the figure and bare likeness of the Crosse, like as our hearts moeth

Gal. 14.

Galla 3. 13.
Dent. 21. 23.

ther the holy Church hath expounded it,
ordayning and commaunding that these
fo: said wo:ds of Paul, be song upon the
day called Inuentio sancte Crucis, with o:
pen voyce ouer the figure and likeness
of the Crosse. And in deede it is to be
thought, that this is the iust meaning
of Paul: for otherwise if hee had taken
so, like as these Heretikes wil intepre:
it, what else might ensue thereof, then a
manner of anguish and so:rowe, persecu:
tion and trouble? Which is altogether un:
derstande by the Crosse of Iesu Christ,
which was a kinde of shamefull and in:
testable death, as the Gallowes is to the
be. Holy Paister Gentianus now he
relates of the holy Church conceiue
great pride in such a manner of Crosse
but they gladly posse it ouer to the He:
retikes and Huguenotes, against whom
commonly they cry: Crucifige, Crucifige.
Hang them vp, hang them vp. But the fi:
gure and holy token of the Crosse say:
med of Golde or siluer, is the only hope
trust, & stay of the holy church of Rome,
and of al her subiects. For it bringeth her
in good rentes, and maketh continually a
warms kitchen, & a plentiful table. Ther
fo:re

fore must we (doutlesse) vnderstand Paul
so, to the end his text may agree with the
sayd sonnet of the holy Church.

But touching Maister Gentianus, in
that he is heere angry, and rozes against
the Heretikes, saying: It is a Diuelishe
mockery, that the Heretikes regarde not
to aske, whether we will fray away Flies,
when wee make a signe of the Crosse with
three fingers. Therein hath he not (in
my iudgement) any great reason so to
disturbe him self. For seeing that with a to-
ken of the Crosse we fray away Deuils, what
meruel is it then, with the same to drive a-
way flies, which in comparison are nothing
so wicked as diuels. Wholbeit they doe
oftentimes shamefully belhite the Sa-
crament Boze, yea the God himselfe,
which dwelles therein, and oftentimes
doe disturbe the deuotion of Priestes in
their Memento, and whē they stand brea-
king in their secrets. Verily that is not
to be compared by the diuels. But yea
any seruent affection hath caused our
Gentianus thus to speake. And from the
flies both he retire againe to the images
so; those in no sauce can he forget, but
will defend the by vertue of 2 second coun-
cell

rel of Nicen. But because we have here
of spoken sufficiently before, we will not
trouble the Reader therewith any fur-
ther.

The fourth Chapter,

*Of the worshipping of Saintes, and how their
charges and offices are bestowed to each
a parte, and specially of our holy Lady of
Loreto, and further of the agreement
& disagreement which is betweene the
Catholikes and the Heathen.*

Saintes.

1. Tim. 2. 5.

FOrwardes he both procede from the
Images, & falles to the worshipping
of Saintes, which are those holy ones
which are departed this world into hea-
uen, and saith, That they are not wor-
shipped of our louing mother the holy
Church as gods, but they are prayed un-
to onely that they will make intercessi-
on for vs. For albeit that Saint Paul
saith: There is but God, and one interces-
sor, betwixt God and man, namely Iesus
Christe: yet that must be vnderstande of
those daies, when the holy Father the
pope of Rome had not yet canonized any
Saintes, neither commaunded, that we
shouldered any altars or Churches for
them

them, reade Masses, or offer giftes, and by their merits to craue pardon for our sinnes. For since that time hath the holy Church concluded in sundry her Councils, that they should also be our Attornyes, Intercessors, or Mediators: and that we should cry to them at all times of our neede. Yea, she hath prescrib'd to each his charge, like as vppon Twelue Ecce, euery one is appointed his office by drawing of lottes: Our Lady hath gotten the beane out of the Cake, and the Queene of Heauen is their hope, their stay, the gate of Heauen, the Queene and mother of mercies, Mother of compassion, their life, their pleasure, and their onely Mediatour and Aduocate.

In summe there is no other refuge or present stay, then she alone, like as they with expresse wordes do dayly singe in their prayers and thanksgiving in their Christi virgo dilectissima, their Ave Maria bella: O intemerata: Stabat mater, and many other pretie Pageantes, which our holy fathers the Popes of Rome themselves haue made, and with many pardons haue trimly adorned and set out: but in especially in their Salve Regina. And they beseech her in one of her prayers,

In the council of Nice, in the council of Trent. 1. c. 1. Lombard in the 4. booke of his dist. 41. Bona. dist. 1. c. 1. m. c. 1. 3

Looke the
Church song
beginning *Aue*
praelara maris
 Stella.

Also looke the
Passe bookes
and the seruice
of our Lady
Mary, her Ro-
sarium, Hortulus
animae the di-
tides, and other
popish bookes,
which are re-
plenished with
such pmanches.

ers, which they call *Proles*, that she kill,
by her motherly authoritie, common
Christe Iesus the true and everlasting
God, and shewe by the date, that she is
the mother. So; euer they beseech her
also that she wil accept and receiue them
in the last houre of death, and so defende
them from their foes in the Prayer cal-
led *Maria mater gratiae*, &c. After that,
all whatsoeuer is spoken in the worthy
song of Solomon, named *Canticacanti-*
corum of Christ the sonne of God and of
his louing spouse, namely, the coniu-
nality of the faithfull: Also, all whatsoe-
uer *Elia*s hath prophesied of the spring,
which shoulde spring out of the roote of
Iesse: & of the same which shoulde crush
the olde Crooked snake, that doe they all
expound and declare of her: Yea also the
self same first promise, which God made
to our forfather Adam, saying: That the
seede of the woman, shoulde grind in peeces
the head of the serpent. That hath our
holy mother the Church of Rome adu-
sedly expounded of Mary. And therefore
in place where there stode, He shal grind,
hath she set, She shall grinde, as being spo-
ken not of Christ Iesu the sonne of God,

but

but of Mary her selfe, which should bee the promised seed. In summe, all the worship which in the Scripture is attributed to Christe Iesu the everlasting sonne of God, the same hath she bequeathed vnto our lady. And therfore wil she (besides so many holy dayes as are instituted and ordained for worshipping of her, that we shall not withstanding celebrate and keepe holy the Saturdayes for her, to the ende she may at least haue as much preferment as her sonne Iesus Christ to whome the Sundayes are attributed. Notwithstanding, for all that vpon the Sundayes, Officium beate Mariæ, that is, The seruice which is done for her worship, must not be forgotten.

And heereof is it, that once at Venice, was great heavinesse towards. For when the Gray Fryers had preached vpon Saint Francis day, the vspeakeable great pardons & merits, which might be gotten euery yere if so be that the people would celebrate that day in their Church by hearing Masses and offering large giftes, whereby they gathered greatesummes of Moneye: The Blacke Fryers enuying the same, did take vpon them

This doth Bernardino Orbinius rehearse in his Apologie. Gray Fryers.

Black Fryers

them to preach, that it was not needful to
 tarry a whole yeere for Saint Francis day,
 to merite Pardons, seeing they might haue
 them euery Saterday better cheape, if they
 would resort to their Patronesse: namely,
 our Lady euery weeke, and in honour of her
 bestowe their deuotion in their Cloyster,
 whereby they preuayled so much, that the
 people did wholly forsake Saint Francis, and
 bequeathed themselves to our Lady, and the
 black Fryers began by this meanes to be ve-
 ry rich, and to make good fatte Brues. But
 when the Crouched Fryers enuying this,
 would also preach, that the generall pardon
 might (not onely from weeke to weeke, but
 also from day to day) be merited, in more
 abundant maner, if so bee it that the people
 would come to celebrate and reuerence the
 crosse of Christ dayly in their cloyster, for as
 much as Christ by his crosse and Passion had
 purchased such a large remission and pardon
 of all mens sinnes, that they needed not to
 tarry for the Saturday, and much lesse for S.
 Francis day, neither yet runne after any o-
 ther Saintes, when as they might draw wa-
 ter out of the fountaine it selfe: whereat all
 the Fryers together waxed so wroth, that
 they procured by the Signory of Venice,
 that

**Crouched Fry-
 ers.**

that these Crouchedfryers shoulde be mus-
seled, and forbidde to preach so any more, as
being a matter most hurtful to all Saints, and
especially to our welbeloued mother of god,
which by the Catholikes is worshipped, and
was very woful to be so forsaken, by meanes
of following her sonne. So as it is not with-
out occasion, that our welbeloued mother
the holy Church, hath foreseene this matter
so discretly, ordeining that shee shoulde at
least deserue as much deuotion and reuerence
as Christe Iesus himselfe.

For this their Lady is desirous of glory,
and very fonde of such deuotion: which e-
uidently appeareth by her closet, wherein shee
was borne and bred. For when the Iewes
did first cleaue to the faith of Mahomet (gesse
when this was) then did shee ordeine, that
the Angelles shoulde remoue her closet from
the foundation, standing in Nazareth, and
beare it through the ayre into the countrey
of Slaunonie: But when shee perceiued that
she was not sufficiently honoured there, as
she did looke for, then did she most speedily
cause the Angelles to remooue the same clo-
set to a hill in the Countrey of Recanati, in a
wood which appertained to a good woman
named Loretta: wherby she is yet called at

*This story is
set forth in the
Church of Lo-
retta, & affirmed
in the Historie
of Leander Al-
bert of Bullin,
called The dis-
cription of Ita-
ly, where he is
writing of Re-
canati,*

this day, Our Lady of Loretta, howbeit, shee
 coulde not abide to stay there long, for that
 (by reason of the greate access of people)
 many murders and robberies chanced: For
 which cause shee remooued againe, and car-
 sed her closet too bee borne vnto another
 mountaine or hyl, which appertained vnto
 two brethren, which for the lucre or gain
 which they receiued by her, fel at variance,
 & agreed like dogges and cattles together, so
 that shee woulde a fresh remooue againe: &
 seemed in a maner to haue a flie in her tale,
 being vnable to remaine in one place. In
 summe, the Angels did remooue this closet
 againe from thence, and did bring it vppon
 common high way, where it doeth yet re-
 maine to this houre, without any ground
 holde or foundations, by reason that the
 foundations were left at Nazareth. And
 nowe it is compast in & preserved with Bal-
 works and strong walles, which notwithstanding
 dare not touch the holy closet, through
 feare and reuerence which they beare to the
 same.

And for prooffe that this is true, doth first
 appeare heereby, That our Lady dyd appeare
 to a deuout man in a dreame, and hath mani-
 fested al these things vnto him, and he hath
 declared

declared al the same to the cōmons of Rer-
 nati, the which (therevpon) dyd soorthwith
 sende xvi. chosen men to Hierusalem, to en-
 quire for the certentie hereof. To be brie-
 they hanc founde the foundations yet stan-
 ding there of the same closet, so that there
 maines no more doubt too: hee had in this
 matter.

This demon-
 stration is also
 written in the
 Church of Le-
 ter, and is re-
 peated by Le-
 ander. Altit.

Secondly, a certaine holy Hermite (about
 two houres before day) did see a great lichte
 descending from heauen (in likenesse to fire)
 which lighted vpo this church, & it was xii.
 foote high, and vi. foote broade: so that vn-
 doubtedly it must needes be our Lady, which
 came to take view of her feast, & solempni-
 zatiō: for this hapned vpo the day of her birth,
 the viii. of September, in those dayes when
 dumbe beastes spake, & houses did flie. And
 then did the cocke crow, and it waxed day.

Lastly, wee may easily discerne this
 same, by so many, yea so many goodly
 myracles which shee enen there hath
 shewed vpon those which (in their need)
 did call vnto her, out of so many fayre
 pictures and costly monumentes, which
 were left there in her Holy Church,
 by sumy Emperours, Kings, Dukes,
 and of all other sortes of people too

an euermlasting memory. This is no
mocking matter: For the Pope of
Rome was wont yearly to receive here
by about a hundred thousand Ducates,
(howbeit, that now the rent is greatly
abated.) And therefore is it, that he doth
cause it to be so diligently kept, and so
strongly inuironed with walles, appoin-
ting alwayes a Cardinall for safe kee-
ping of it, and about foure or five dozen
Canons and Chapplins, which vsually
observe to doe her Diuine seruice, and
keepe her from Thieues and Robbers,
from Spiders, from Flies, Mothes,
and other her enemies. The which is
so true, that who so dare but once
doubt of it, the same is reputed and pre-
sented for an Heretike: like as is mani-
fested by the example of Petri Pauli Ver-
gerii, which for the same cause, was once
in the handes and examination of the
Inquisitors. Whereby we may suffi-
ciently gather, that this Ladye is great-
ly desirous of glory and honour, and re-
ugeth to bee accepted & worshipped for
the Quene of heauen, and also too
hath preeminence before all the Saints
of Paradise: For she is of another di-
spolition

position that the holy virgin Mary (the Luke. 1. 48.
mother of Jesus Christ) was, who did
acknowledge herself to be a poore hand-
maid of God, and did direct those which
needed any thing vnto her Sonne Jesus
Christe. But this Quene becometh and John. 2. 5.
garnished with Golde and Siluer like a
Quene, and willes that we shoulde re-
uerence and adore her clothes & iewels,
her Churches and Chappelles, her gi-
bed Coffers and other her furniture, &
tenfiles, and implements, like vnto the
eternall and liuing GOD. To
conclude, the holy Church hath made
her Quene.

After this, hath she also mastered al Offices of
other Saints, and hath assigned and ap-
pointed to eache his sundry charge and
seuerall office a part. Each hath his ho-
ly day, his sundry Collee, holy Duties
and deuout prayers: euery one doeth
knowe ouer what handcraft or science,
ouer which disease, ouer what Towne
or Church he is appointed to be patrons
defender, and Saal. The Dutch are vnder
the defence of Saint George. The Burgoni-
ans holde Saint Andrew for theyr Patrone.
The Frenchmen Saint Michael. The Spa-
niards

niardes Saint Iames. And further, Saint Peter and Saint Paule are troden in the place of Romulus and Remus, and defende the City of Rome with a key and a sward. Saint Markes Lyon is patrone ouer the Towne of Venice, Saint George on cockhorse ouer Genua, Saint Ambrose with his staffe and whip in hande ouer Millain, the three Kings ouer Cullin, Saint Dionis keepe the towne of Paris, Saint Goele doeth keepe scout watch at Brussels, Saint Baue and Saint Loue doe loue the Towne of Gaunt, Saint Romboe doeth keepe the garrison at Machelin, Saint Lambert at Luike, and so forth. After this hath Saint Hugh and Saint Eustace, gotten the hunters in garde, Saint Martin and Saint Urban the Aleknights, Tauernhunters and Drunkardes, Saint Crispin & Crispinian are Patrones of the Shoemakers, Saint Arnolde is Baal ouer the Millers, Saint Steeuen ouer the Weauers. Saint Luke is allotted the Painters: And the Physicians (which might haue grudged and complained heereas) haue gotten Cosmus and Damian too theyr chosen. The Carpenters doe vaunt of theyr Patrones Saint Euloge. The Taylers (whiche loue good fellowship) doe cleaue too Sainte Goodman, The Pormakers haue elected

Goure,

Goare, who carrieth a blacke Denil vpon his shoulders, with glowyng eyes, and a Pot in his hande. The whoores and light women were not content with one Patroneſſe, but haue S. Aphra (which may bee ſet in Venus place) which in times paſte was alſo called Aphrodite: and beſides her Saint Magdalin, and ſo forth, as appeareth in Proceſſions and ſtately ſhewes in Brabant and elſewhere, where eache company doth beare his Patrone or Baall in ſtremers diſplayed with great ſtate. Moreouer and about this, Saint Anthonie muſt keepe the Hogges, Saint Loy the Horſes and Kine, Saint Hugh the Dogges leaſt they runne madde, Saint Gallus gardes the geefe, Saint Wendelin the ſheepe, Saint Gertrude reigneth over rats and myce.

Pea, which is more, eache diſeaſe hath his ſundry Apothecary and ſpeciall Doctour. Saint Iohn and Saint Valentin doe heale the falling ſickneſſe, howbeit that Saint Iohn with S. Benedicte is alſo appointed ouer al infections of poyſon. Saint Antonie can heale the burning. Saint Roche the peſtilence. Norwithſtanding Saint Sebastian hath ſome ſkil in it alſo, Saint Roman doeth reſtore the poſſeſſed and madde people againe too theyr former health, Saint Marke doth

doth preserue the people from sodaine death. S. Cosmus and Damian are good for al byts and swelling diseases. S. Iob for the Pockes, S. Appolin for the toothache, S. Clare doeth cleare and heale the fry and red eyes, S. Agatha hath skill howe too deale with swelling breastes. S. Margaret is midwife for those which are in trauell with childe. But because that shee remained alwayes a chaste virgine, and therefore not throughly experie in her facultie. S. Norpurg was ioyned with her, as a trustie mate in such a match. S. Petronellacane drive away al manner of Agues. S. Vincent & Saint Vinden cause all thinges that are lost to be restored againe. S. Seruatius doth cause al thinges to be well kept. Sainte Vitus doeth direct all daunsers, or suche as will leape or vaute.

Whereafter yet hath eache his chosen toynt or speciall place in governments of a mans body, like as in times past the twelue Signes of the Sunne. Saint Orelia doeth gouerne the head, in place of the firste signe named *Aries*: howebeit, shee hath bequeathed the tongue too Saint Katharine, and too Saint Appolin the teethe. Saint Blasius is appointed ouer the necke, like as the Signe *Taurus*. Saint Laurence

keepes

keepe the backe, together with the shoul-
ders, in steele of *Gemini*, *Cancer*, and *Leo*.
Saint Erasmus rules the whole bellie with
the entrails, in place of *Libra* and *Scorpius*:
Notwithstanding that Saint Appollinar hath
also taken charge ouer *Scorpius*: for hee is
president of the secret members. And for-
wards, in steele of *Sagittarius*, *Capricor-
nus*, *Aquarius*, and *Pisces*, hath the holy
Church of Rome elected Saint Burgarde, S.
Rochus, S. Quirinus, S. Iohn, & other more,
which governe the thighes, the knees, the
shinnes, and the feete.

To conclude, eche hath his seruice, &
who so is the deuoutest in honoring these
Saints, with burning tapers, with rose
garlands, with gale coates, and with
good fat liberal offrings, the same is the
most acceptable and beloued of our mo-
ther the holie Church. It is verelie great
prouision with small cost, that the poore
people (what neede o: disease soeuer they
haue) knowe presently where to finde a
good Apothecarie o: Chyrurgian to cure
their diseases. For touching the Wre-
takes which vpb:aide vs hereupon, that
we imitate the vnbeleauing Heathen, &
worshippers of idols (as hath bin saide)

and are none, like as Iupiter, Mars, Mercurie, Vulcan, Iuno, and Diana, and other such like haue beene: but are holy saints and Gods friends: And therefore ought we (at least) to shewe them as great reuerence, as the Heathen did to their Idols. We ought in tyme of neede to call vpon them: to put our trust in them: & seruing their rules as a comendment of God: to bequeath Cities & Countries to their custodies: to erect Temples and Altars in their names: to build Cloisters and Abbies for their sakes: to conferre Canons and Monnes for their worship. And lyke as the Heathen had their Priests, that is, Priests of Iupiter, Mars, Ceres, Bacchus, Venus, and Diana: and also their Monnes of Vesta, Flora, Bona Dea, Sibyl, Magna mater, & other such like. So men so must now the Church of Rome also haue Canons of S. Peter, Saint Bauen, and S. Lambert: And Monnes of S. Clara, and S. Brigit. Also as they were accustomed to offer sacrifices in honour of Apollo, Diana, Ceres, and Proserpina: so we obserueth to do her Votages & Trentals, in honour of S. Anthony. S.

Hugh, S. Sebastian, S. Rochus, S. Barbara,
and of al Saintes. To conclude they did
not anie woo:shippe or reuerence too
their idols: but the holy Church doeth
ten tymes more to her Saintes: for she
doeth attribute such thinges as they
durst not to do the lyke. For (as Homer
maketh mention) when Iuno, Pallas, or *Homer in his 1.
booke Iliades.* Apollo, or any other of that company would
assiste any of their friendes, they were faine
to descende from Heauen downe to them,
and coude not heare their prayers so farre
off, because they knewe not their thoughts,
although they were mediators and inter-
cessors for them to the greate Idoll Iupiter.
Yea, Iuno her selfe, which was his sister
and spouse, knewe not what Thetis had
held him in hand with. But our Saintes
remayning sitting in Heauen, can ere-
whilest helpe the people here on earth
with their images, which can laugh and
weepe, and doe all manner of miracles:
and they heare from aboue euery mans
innocation, as well as God himselfe.
For, admit y the Scripture witnesseth.
That none doeth see or can conceive the 1. Reg. 8. 39.
thought or inward cogitation of man, except
god alone: yet the holy church hath found a
trimme

trimme remedie for that, by a specula-
 uise of the looking glasse of the Trinite
 saying, That the holy Trinite is a looking
 glasse, wherein the Saintes can see all things
 whatsoeuer happen heere on earth: yea, can
 sound the depth of mens thoughts, and per-
 ceiuie the secretes of their hearts. It is verie
 true, that we doe not cal our Saintes by
 this name God, like as the Heathen
 wont too doe their canonized Saintes.
 But what skilles it for the name, when
 we vnderstande the matter aright.
 Howebeit notwithstanding, we name
 them Diuos: which is euen as much as
 Gods, or Men created Gods: Ipe as the
 also were wont to cal their men cano-
 nized Gods, as Hercules, Dionysius, Aes-
 culus, Vespasianus, &c. And here besides
 doe attribuite to them this name Saintes,
 or holie men, after the same sense, as
 God names himselfe the holie one of Is-
 rael, that is, The Defender and Safeguard
 which doeth sanctifie Israel. So that our
 Saintes are (at least) so highlie honored
 of vs, as in times past any idolles haue
 bene by the Heathen, and as God him-
 selfe can bee by vs.

Chal. 41. 3. 14.
 and in many
 places.

The v. Chapter:

Of the interpretation of the wordes Latria,
Dulia, and Hyperdulia, and howe they
are distributed to eche.

By seeing it is requisite, aswell
through the objections which the he-
retikes do here alledge, as also that God
hath commanded, that we shal alone call roo
him in our neede, and that hee esteemes it
more than al sacrifices and burnt offerings
which we can make to him: yea, that it is he
alone which can helpe vs, and that Abraham
doth not knowe vs, nor I Israell can say no-
thing of vs, but that God alone through his
might can relieue vs, that is too small ef-
fect: for that knot can our holie mother so
netelie lose, that it is a maruell which
the distinction that Paister Gentian doth
heere bring forth: and is by all Catho-
like Doctours, and especially by the wo-
shipfull Sir Sonnio, reputed for a
mighty Bulwarke, namely, betwixt
Latria, Dulia, and Hyperdulia. For the ho-
ly church hath heereby made a division
or canill betwixt God and the Saintes,
wherewithal eche must be content, as
namely:

That God alone with his images and the
holy

Psal 50. 15.

Eccl 63. 6. 42.
11.

Eccl 61. 16.
and 64. 10.

holy Crosse, shal bee honoured with Latria: the Saintes and their Images with Dulia: and our Ladie with al the images which apperteine too her, and al the reliques of the right and holy Crosse indeede, with Hyperdulia.

Latria, looke the
3. chap. of the 4.
part.

Dulia.

Hyperdulia, looke
the 1. chap. of
the 4. part.

In very deede, **G O D** hath the moost chaunce: for if so bee we expounde it naturally, and according to the literall sense of the woordes, then is Latria nothing else but A hyrelinge payement. For Latron is a Greeke word, which betokeneth A rewarde or paye which is made too a hyred seruant: and thereby are the hyred men seruants called Latres: and the mayde seruants Latris. And even so is God serued of the holy Church of Rome only for rewarde, like a maister of a hyred servant. Again, this Dulia, which is the Saintes lot and portion, signifieth A bounde service: for Dulos in Greeke is A slave, and proper to any. And touching our Ladie, to her is allotted the best chaunce: for Hyperdulia is too say, More than proper bounde service. So that the good Catholikes are but simply hyzelings, or Gods hired seruants and slaves to the Saintes, but bound to our

our Ladie aboue al. But, bee it, as bee
may, *Quod scripsi, scripsi*, said Pilate: The
holye Church wil not renoue her cauls,
the lot is cast: that which is written, re-
maineth written. Yet not withstanding,
because G D D shal not be displeased,
she hath ordeined, that the Saints shal
giue him a share of their Dulia: but hee
shal keepe Latria wholy to himself: so that
Latria shall simply signifie nothing else,
then the seruice which pertaineth to god
alone.

In this respect hath Maister Gentian
and all other Catholyke wyrters greate
reason, (as they alledge) that the ho-
ly Church doeth not wooshippe the
Saintes lyke G D D with Latria, but
simply as Saintes with Dulia and Hy-
perdulia: for that hath his plaine dis-
patche and grounde on the cleare text of
the Scripture, where Christ saith to the
Saintes, Thou shalt wooshippe the Lord
thy God, and him only shalt thou serue. For
in these last woordes doeth hee vse the
woorde Latreum, the which doeth agree
with Latria: and saith, that to God alone
we shal attribute the same. But in the
first woordes he doth not once mentiō, that
ic

Mat. 4. 10.

Deut. 6. 13.
10. 20.

Wee must worſhip God alone with Pol-
kynesi, that is, With falling sects, as bee-
ling: Therefore wil the holy church say
this shall also be attributed to the
saints, like as it is apparantly manifest
by the 2. Councel of Nice, and by all Ca-
tholike writers. And although it is true
that Christ doeth declare these worships
by the witnesse of Poyles, which both
ascribe the firste as well as the last to
God alone: yet the holy Church is not
to reason with Poyles in this point: for
so much as Poyles wrote that too the
Jewes which were inclined too the lo-
uing of Idols, and not to the Church of
Rome: which doe not worſhip idols, but
onely saintes.

Col. 4. 8.

Item, there is an other plaine text in
Paule, which saith too the Galatians,
That when they did not knowe God, then
did they serue them which were no Gods:
euen where he doeth vse this worde De-
lium, which is deriued of Dalia. Whereby
it doeth manifestly and plainly appear,
that these Heathen haue also knowen
this Catholike distinction, and therefore
woulde not worſhip their Saintes, as
Apollo, Bacchus, Hercules, Castor and Pol-
lux,

lux, with more other such like, with La-
 tria, but baselie with Dulia: Euen like as
 now the holie Church of Rome doeth
 serue her Saintes. Touching all other
 Prophetes, which so often crye, that in
 time of neede, wee shoulde onely turne
 to God, and that hee will bee honoured
 by our calling to him: yea, and say, that
 all Patrones, Defendours, and Baales The Scripture
is full of such.
 which may bee thought on (to declare
 our grieues vnto them) are plaine idols,
 all that is to small purpose, so; they did
 not (in those dayes) knowe any thing
 at all to say, touching this our distinc-
 tion, and therefore haue they gone
 roundly to worke, vsing plaine speche,
 without fauouring the matter, or lap-
 ping it about with soft ragges: but haue
 serued al such as imocate idols, pray to
 Patrones, seeke vnto saintes or any de-
 ceased dead men, with one saluoe, and
 without excepting any, hath giuen them
 to drinke of one cuppe. But if the
 Jewes and other idolaters had bene so
 wise, to haue objected too the Prophetes
 this woo; this distinction in steade of a
 bucklar, I trowe they would as easily
 haue stopped their mouthes, as now ye

newe gospellers and preachers are put
to silence.

The vi. Chapters
Wherein the worshipping of Saints is as-
sumed by Scripture.

Looke the 4.
chap. of this
part.

Notwithstanding our louing and
deare mother the holy Church of
Rome, can also fiske somewhat out of the
Propheetes writings, wherewith she
doeth approue the seruice of her holy
Saintes: Provided alwaies, that she
hath the keye to vnfolde the same for her
most aduantage. For in the first booke of
Moses (called Genesis) is plainlie and
expresly set downe, That Iacob doth pray
ouer Ephraim and Manasses, after this sorte,
saying: G O D, before whome my fa-
thers Abraham and Isaac did walke: GOD,
which had fed mee al my life long vnto this
day, and the Angel, which hath deliuered
mee from all euill, blesse the laddes, and let
my name bee named in them, and the
name of my fathers Abraham and Isaac.
This hath the holy Church of Rome
construed after this sorte, That Ephraim
and Manasses must inuocate or call vpon the
name of Abraham, Isaac, and Iacob: for so

Ge 48. 15. 16.
This waines is
brought forth
by Eekius, Sum-
perius, and al o-
ther Catholyke
wyters treat-
ing vpon the
same.

much

much as the olde Romishe exposition
 (which she doeth accept as most firme
 and irrenocable) hath in place of, na-
 med, or called, set invocated. And al-
 though the Heretikes doe vnderstande
 this after the moste vsuall manner of
 speiche, (accustomed amongst the He-
 brewes) that Jacobs name called vpon,
 or named by Ephraim and Manas-
 ses, is as much too saye. As that they
 shoulde bee accounted of Jacobs genera-
 tion, and accepted for children of Israel;
 like as Jacob himselfe doeth expounde
 it, saying: Ephraim and Manasses shalbe my
 children, and shalbe called after the names of
 their brethren, in their inheritance And like
 as is sayde in Esaie, the fourth chapter. Esa. 4. 1.
 That seven women shal wishe by one mans
 name to be named, or called vpon by them,
 which is, That they may be called the wives
 of one man: Notwithstanding, for so
 much as this exposition is according to
 the plaine literal sense: therefore hath
 the holy Church of Rome abieted the
 same, and accepted the other former
 meaning: thereby concluding, that A-
 braham, Isaac and Jacob are to bee

Esa. 63. 16.

invokated or called vppon: Potent, the Prophetes and Fathers in the old Testament haue neuer done the same, but haue protested the contrary, saying, O Lorde, thou art our father: for Abraham knoweth vs not, neither is Israel acquainted with vs: but thou Lorde art our Father and Redeemer, and thy name is euerslasting, &c. But that happened, because the foresaid Abraham, Isaac, and Jacob, were yet in the lodge of Hell, and must pray to themselves, and coulde not then see in the looking glasse of the Trinitie, what was done here on earth. Wherefore likewise the Romishe Church hath not set downe their names in the Kalender, according to the custome of Rome. Besides, they are too olde, and were neuer canonized of any Pope. Nevertheless, they serue our turne, too shewe after what order we must deale with our Saintes.

Ier. 15. 1.

Moreover, we haue yet an evident text in Ieremie, which is, Then saide the Lorde vnto mee: Though Moyles & Samuel stood before mee, yet haue I no heare too this people. Wherevnto doeth agree the

Ezech. 14. 14.

text of Ezechiel, saying thus: When the land

lande sinneth against me, and goeth soorth in wickednes, I wil stretch out my hande vpon it, and destroy al the prouision of their bread, and sende dearth vpon them, soo destroy man and beast in the Lande. And though Noe, Daniel, and Iob, these three men were among them, yet shall they in their righteousness deliuer but their owne soules, saith the Lord, &c.

Now, like as (by these wordes of Ezechiel) it is concluded that Noe, Daniel, and Iob, were in the Towne of Hierusalem, when God destroyed the same: so may wee also (in the like manner) conclude and affirme, that Moyses and the Prophete Samuel did pray for the children of Israel. And notwithstanding that the Lord saith, that he would not giue eare to their prayers, yet the holy Church doeth not regarde it, so much as (like as it hath bene said) they lye yet in the dungeon of hel, and coulde not praye so earnestly nor with such zeale, as the Saintes doe which nowe are in heauen. Yet neuerthelesse, if they (beeing yet in the dungeon of hell) prayed so hartlie for the people: What may wee suppose that the Saintes doe now, which stande

These are the arguments of Ezechiel in his vision, as Hamphlet in the chap. Do veruall sanctus.

stande in the Kalender, and are Casotted
by the Pope? Verely, they pray so zealously,
that (oftentimes) their images here on earth,
through anguish doe sweate and weepe.

Psal 139. 17.

Job. 5. 1.

The holy Church doth bring forth ma-
ny moe places of Scripture for confir-
mation of these articles: namely, that
which Dauid saith: O God, I haue hono-
red thy friendes, which is, That wee
shoulde call vpon Saintes, which are
Gods friendes. Also that Job saith:
Crie (I pray thee) if happilie there bee any
that wil answere thee, and looke thou vpon
the holy men, &c. And albeit he spea-
keth there of the holy men which are in
this Worlde, lyke as the verie text
doeth plainly shewe it selfe, yet why
may wee not vnderstande the same of
our Saintes and holy men deceased: for
so much as our mother the holy Church
will so haue it to be vnderstande. O-
uer and aboue this, Christ wil say at the
last iudgement day, vnto those which
haue bene helpfull to the poore and
needie: Whatsoeuer you haue doone too
the least of these, the same haue you doone
vnto mee. Ergo. Whosoener doeth pray
to the Saintes, and in place of GOD
doeth

This argument
is brought
forth by Eekius
and other wri-
ters.

doeth worship them, that doeth God accept, as if it had beene done to himself. There are yet many more and sundry of such lyke p:oofoes of Scripture, which woulde bee too tedious to rehearse: But because the Heretikes doe deride them, and wil vnderstande them according to the literal sense, and after the Greeke & Hebrew terte: I know no better meane to dispute with them, then with a good sagot.

Yet will I adde thus much more, That when they haue a suite too a King or mighty Prince, they knowe very wel, that first they must speake and sue for helpe of some of the Lords, who may broach their cause, and by their intreatie, bee a meane for them and so to further their suite: which considered, they ought not so rudely to encroche vpon the King of al kinges, without first to haue spoken with one of his Court. In very verde it is most true, that a poore woman at Louen sometime did thwart the Doctors, and set them non plus: by saying, That if so bee it that the King or Prince himselfe had called and charged her, that shee shoulde come too him, lyke as Christe

This is an argument of E. King and other Catholike writers.

Mat. II. 28.

expresly charged vs to come to him, saying
Come vnto mee al ye that labour and are laden, and I wil ease you: Then would she not
haue gone to seeke any other for her Mediatour. But this woman was a great Heretike, and therefore was also burnt.
Therefore this article doeth remaine in force & vnoluble: to wit, that we must haue and alloine these Saines for our Mediators, Adouocates and Atturmes, being else vnable of our selues to obtain fauour of Christe Iesus: yea though he should once againe die the death for vs, to prepare vs the way to haue free access too the mercifull throne of his heavenly father. For al this cannot serue, but we must haue a greatesorte of Solicitors, Patrones, Mediators and Baals which must moue the matter for vs to whom we must vse al the worship and reuerence which we are able to shewe vnto God himselfe, sauing that they must be content with Dulia, and must permit God to enioy Latria to himselfe, wherewith this matter is fitte. And so wil we proceede to an other.

Now

Nowe followeth the declaration vpon the *fift part* of maister Gentian Haruet his letter, wherein is shewed, that the Heretikes seeke nothing but libertie of the fleshe, hating all prayer fasting and abstinence.

The first Chapter.

Which declares that it is a lawfull thing, goodly and falsely to accuse an heretike, being to a good intent. Also of the Fables of Cocles and Laurence Surins, & of Aloysius Lippomannus, and to what purpose they serue as thinges most needefull and necessarie.



P this fifth part both of Gentianus shewe, that these Heretikes seeke nothing else but fleshly liberty, & to get loose the bridle of their owne willes and ap-

petites : and therefore (sayth hee) is it, that to the death they hate all prayers,

L I S

fasting

wherefore we may see.

Fasting and
prayers of the
Lutherans and
Huguenotes,

fasting and abstinence. But hereunto
eth great heaviness towarde: For
man might even at the first sight ima-
gine, that hee speaketh not indifferently
but of affection. For so much as it is most
manifest and well knowne, that they highly
esteem of prayer, and also fast very often: re-
fraining not onely from flesh, but also from
all kindes of meates, vntill the very night, and
remaine durable in prayer and in hearing
Sermons.

Whereby then a man might suppose
that Maister Gentianus hath desired
whetstone, and wagged the thumbe, to
make his case good. Wherefore we will
more deeply consider this point, and
rily weigh the reasons which haue mo-
ued him hereunto. So that we haue
here to consider by two points: Namely,
the first is that which Dauid saith,
That the zeale of the house of the Lord hath
even eaten him, Which is euen here ob-
served in Gentianus. For hee is so hotly
inflamed with the zeale of the holy Ro-
mish Church, that hee is in a manner
astonied and amazed, so as hee doeth not
see what hee sayth. In the meane while
notwithstanding doeth hee recorde and

Plalm. 69. 10.

al to mind that which our holy mother
the Church of Rome hath concluded
in the Councell of Constance, and the
same time did put in practise, when the
holy fathers there congregated did
permit Iohn Hus and Hierome of Prague
to be burnt, contrary to the letters of
safecouduite, which were graunted and
giuen them by the Emperour of the saide
Councell, ordeining most firmly, that
it should be of no offence to breake pro-
mise with Heretikes. Yet perhaps our
Gentianus hath read in Cicero. That a
mans faith or promise is stedfastnesse or vow-
ed trueth, of that which hee preterdes to do
or speake. Therfore hee feareth (as we
may iudge) that if hee should say no-
thing but a trueth, he might be reputed
and taken for a transgressour of the or-
dinances of the saide Councell, as
though he had undertakē the faith of the
Heretikes.

Wherefore, the holy Church hath
consented and ordeined, that sometimes
a Lie may be invented against Here-
tikes, for a good intent: as too fray
simple people from desire to reade their
bookes, least thereby they should fall into
their

Lies too a good
intent.

*Fables.**Pla fraudes.*

they: heresies. And that this be true, ap-
 peareth first by strong probable reasons
 and further by credible examples. The
 reasons are these: That the holy Church
 hath ordeined and concluded (like as yet
 the dayly exercise appeares) that it is not
 doone, to make the people beleue many
 fables & Canterbury tales: as of holy reliques
 Saint Gabriels fethers, and Saint George
 speare with which he did pearce the Dragon.
 Also of Saints, as S. Christopher, S. Barban,
 S. Katherin, of S. Frances vine & others
 like, whereof Gesta Romanorum, Vitas Pe-
 trum, Speculum historiale, the booke Lipp-
 mani, the booke Abdix and Sophronii, and
 the Golden Legend, are full, and replenished
 with a number such fables, which our holy
 mother the holy Church of Rome doeth
 terme *Pix fraudes*, that is too say, holy de-
 ceits, or golden Legendes: And saith that
 is the milke, which Paule did geue the Co-
 rinthians to drinke when they were yet
 able to digest strong meates: like as a gray
 Fryer was wont to say at Ghaunt. In-
 much then, that it is allowable to fauor
 suche fine fables, to prouoke people to
 deuotiō, much more then is it tollerable
 to rehearse some odde and strange iesses

Heretikes, as to wit, that they are
 blake and soule favoured, and w^oke
 matters with the Devil, with such like
 things, to affright people from the stu-
 dy of they^r doctrine. Now the examples
 are also very sure and waightie. For by
 on such like lyes, which the holy Sup-
 plicants or subiects to the Romish Church,
 hath perswaded Emperours and Kings
 to beleue, were they permitted to make
 their placardes and priuileges against
 the Lutherans and Huguenotes, wher-
 by such controuersies and tumultes are
 growne and sprung vpp in the worlde,
 that it is to be doubted, greate bloodshed
 wil be made befoze they wyl be appea-
 sed againe. This may sufficiently ap-
 peare by the wordes of the Placarde in
 the reigne of the Emperour Charles of
 noble memo^rie, set forth in the yere
 1521 at the citie of Wormes, declaring
 expressly, That Luther was a Pelagian, and
 did disdainefully contene the saints. Also he
 taught, that there ought to bee neither go-
 vernment nor superioritie, nor yet obedience,
 and did gaine say, reprove, and disallowe all
 good ciuil policie and spiritual reformati-
 ons, to the ende the communitie shoulde be

Placardes of
 Charles the 5.

mooued

mooned and prouoked too ryleames and
 rebell against their rulers aswel Ecclesiastical
 as Civil, & to frame themselves to contend
 murder, and steale, wasting and consuming
 all thinges with fire and sworde, to the great
 indamaging of the whole common wealth
 Christendome: And, which is more detest-
 able, he ordeined & allowed a certaine kind
 of life, whereby each should do that which
 he would in maner of brute beastes: and as
 a lawlesse man did abiect and detest all eccle-
 siasticall and temporall lawes,

Beholde, these be the very wordes
 the Emperours act, and this is the very
 first and originall welspring of all this
 bloodshed, which hath hapned throug-
 out all Christendome for the space of
 uen and fortye yeeres, vntill this present
 time, the which all men may both see
 with their eyes & in a maner feele with
 their fingers to be most grosse, blockish,
 and palpable lyes, which Petrus Soma
 (the Emperours god Wholly Father)
 and other Catholike Priestes did blam
 in at his eares: not so: that they did sup-
 pose it to bee so, for they had not a hand
 on theyr heades, but it knewe the con-
 trary: But fearing the reformation

of the Gospel, did moue the Emperours
 papistie (which otherwise of him selfe
 was not by nature geuen too wrath or
 desire of bloodshed) too a bloody aboli-
 shing and wrathfull extirpation of al
 these Lutherans & Calvinistes, which
 were not (in any respect) for their
 faith: for so muche as they sought to re-
 forme papistrie by the authoritie of the
 Gospel: notwithstanding, vpon their
 wordes onely did the Emperor procéde
 in his purpose, and woulde not at any
 time giue eare to the Heretikes. Like as
 now the King of Spaine, of a good zeale
 (supposing too doe God high and accep-
 table service, doeth also procéde to the
 bitter ruine and manifest destruction
 of his owne inheritance and naturall
 Countrey, and his most loyall, louing,
 and obedient subiectes: knowing no o-
 ther, but that all is true, which his cho-
 sely fathers and our Spanishe priestes
 and foster fathers of the holy inquisition
 do put in his head: yea vpon y same hath
 not spared his natural and onely sonne,
 but hath deliuered hym ouer into the
 handes of the Hellish Inquisitioners per-
 mitting them to throw him into prison,
 where

Placards of
 King Philip.

where most miserably hee ended his lamentable life. Verily this was a lie and fine fetch, which our holy Mother wisely weigh, that to a good intent we might make a lie. For other wise, if they might haue manifested naught but a trouth, then shoulde the Heretikes haue founde audience by Kings and Princes: the play had bene made, and all things would haue gone awoye with Priests and Poperie, Passes and such trumorie of the Romish church: yea, the whole Spiritualtie would not haue bin worth a Beane, like as we may perceiue in all places where these Heretikes haue had hearing, and where they haue bene permitted to pleade theyr cause openly.

But worship be vnto our Lady of theauen Okes, and Saint Iob of Wescmale with all the glorious Saints, which are at Antwerp on the high alter. For there (in good time) did happen some foresight, by the cunning of unfolding the booke of lies and causing Kinges too beloue that the Pope was made of graine. These are good reason: so: who so faintes himselfe to be a sheepe, may happen to be deuoured of the Wolfe, according to the saying

gar saying.

But yet haue ye another commodity which groweth by this kinde of sacred dealing. For if Priestes and Monkes were bound alwaies to preach the truth, there would ensue a great disgrace vnto them, for that they would oftentimes in their Pulpets, become as dumbe as fishes, being vnable to bringe forth any thing, because they are all vnfortunate in declaring the truth, and therefore should misse the meane to utter their excellent giftes of filed eloquence. But when they haue no more arrowes left in their quiers, then doe they fall vpon the Heretikes, and haue store of matter to talke off, yea wonderful things to declare against them: they rage, they rore, they thunder, they lighten and make them so black and deformed like Devils in Hell. Sometime they catch a Calvin by the throte, sometime Beza, sometime they quarrell is against Maroties Psalmes, sometime with the Oracle & Hebrew text, which in no sauer they can abide: sometime they murther the Catechisme so pittifully, as though they had it on a rack,

To be briefe, they regard neither dayes
nor post, but thrust their shaftes vp to the
feathers in it. They prattle like Bees,
and serue in a manner as they had sold
all their potheearbes, and yet referre
the best to themselves, that is truly a
spoorte and pretie pastime: especially to
the deuout women, which are not great-
ly acquainted with the Bible, as Cou-
woyde, but rather listen to the Pope-
lyes, and to daunce after his pipe, not
heare some Gospel of a Distaffe, & tale
of a tubbe. In fine, a man would thinke
it widge that such Catholike preachers ha-
uene all their dayes pedlers or selling
Potheearies of Dutchland, as they ha-
fained the prattle court wholy to them-
selues. Like as dayly may be perceiued
at all their Sermons, and specially at
the worthy Sermon, which a holy
gray fryer doth usually make in French
at Amwerpe in S. Jacobs Church. It se-
meth he is one of those foresayde sel-
ling Apothecaries which haue trau-
ged these seuen and thirtie yeres to all
Sparkets and Fayres, about the Coun-
trie, to sel his triacles and Katsbane.
It doth also appeare by the preaching

of the foresaid brother Corneilis the whipper, who hath with such a zeale rose
against Heretikes, that he will haue the
roted out quite, and to be burnt to Asce
sus. Hee hath not long agoe preached
That childe bearing women ought to
haue their wombes rent and torne, to
take out their babes, and burne them be
fore they shoulde bee boine or brought
forth into the world, which hee doth as
firme with a plaine text, which hee hath
read in the kitchen Bible, or else hath
learned it of his Cooke: namely, that of
Egges hyde in a frying pan, come no ill
chickens. I omit the goodly Sermons of
Aynkei Nicholas, the Bishoppe of Har
lem, and many famous Sermons more
of sundry worthy champions, which do
ring their Larum belles with such be
hementie against Heretikes, that when
they are in their Pulpetts, their hoarse &
restie thyrotes will scarce bee refreshed
and cleared againe with foure or fife pot
tles of Wine.

Drunken Al
cholas.

Yet can I not forget, nor let slip out
of memoire, that precious Sermon of
the reuerend Bishop of Vreche, which hee
made when the Provinciall council was
assembled at M^{ag} m. 7. : hob

holden there, which is about three years
past. For in the same he declared and
pronounced it out at large, of the Dutch
Weare Luther, & that his mother was a
whore & had slept by y^e diuel, with many
such like Causterbury Tales and forged
fables, which hee had raht together out
of Cochles or brother Laurence Surius who
were godly Catholike preachers.

And verily such trusty Spemmes as
Laurence Surius and Cochleus haue well
deserued a good piece of Rosted Bisket
from the spit, considering that with their
notable and excellent briefe histories
they haue furnished and well armed the
Bishoppes, Monkes, and Priests,
with such stuffe as will serue their
turnes too occupie their Idulpettes
with all. So as their Slozpe s may well
and aptely be called Dormi secure, that is
to say, Sleepe without care: So that the
Monkes and Parish Priestes need not
study their Bibles for to make a Ser-
mon, so long as they are provided of such
bookes. For therein they finde made rea-
dy to their handes, matter enough to
prate vppon: yea, if it were naught else
but the pretie Warrant which the fore-
saide Laurence Surius doeth rehearse of

Caluins To witte, That Calvin should seeke to confirme his doctrine with miracles and therefore shoulde perswade a man to suffer him selfe to bee borne in a Coffin to church: And when Calvin called to him (before the multitude): that if his Doctrine were true; he shoulde arise, the man being smothered in the chest was founde flarke deade: his wife beginning pittifully to lament, Calvin did (with fayre speeche and promises of recompence) perswade her to be still: and presently got him into the Pulpit, declaring to the people that it was longe of their vnbelieve that this miracle woulde so fadge. It is a common saying, that, To him which telles a lye or a fable, it becometh him to haue a good memory. But this was out of this Hystoryographers heade, for so much as he did not call to minde, that they are not accustomed at Geneva, to bring dead Coffes into the Churches, and much lesse in time of any Sermons: besides he had forgotten, that Caluine did alwayes teach it to be an: ungodly and a Diuillish acte, to goe aboute to confirme the doctrine of the Gospell aneto with miracles, which haue already in times past bene suffici-

This pittie tale is to be reade in the hystory of Lawrence Surius which he hath called, *Comentarius breuius rerum in orbe gestarum*, and is printed at Cullen.

ently confirmed with most notable and
wonderfull miracles of God. But the
good Catholics to be pardoned, for
that (with eating too much) Full of
braines are weakened, and his memory
thereby decayed. Yet he declares more,
which sound a great deale better.

As touching the miracles of Isambert
of the blood which issued out of the Sacra-
ment from the Altar in the Countie
of Brandenburg; which (it may be) he
hath learned of Aegidius Lippmann, who
hath likewise written a great Booke
full of such iesses. And many more such
lyes and toys with a witnesse, which
serue greatly for the vse of Popes
and Prones, in time of their Ser-
mons and Serchmentes. And chiefly
these newe base Countrey Bishops,
which (for the moste parte) haue spent
their time in studie, betwixt the Bal-
erie and the kitchen, and can say but lit-
tle, excepte they bee pight forwarde,
with some helpes like as may appere
by the toothe Sermon of the renowned
Bishop Franciscus Sonnenus, (the father
of all the newe Bishops) which he made
at his first entrie to a Citie called He-
roghen.

toghenbosch, saying, That the Citizens might reioyce, for so much as they had gotten him to be their Bishop, for that henceforwardes (quoth hee) you shall haue great resort of many strangers, which afore times were wont to haue their trade to Luyke and Vrecht, and the one shoulde cate a Herring, the other shoulde drinke a pottle of Beare, which would be a greate helpe to their imposse, &c. Was not this a good helpe to sing Gaudemus?

The sermon of
Sonnius.

In like manner also Curius at Bridges, which notwithstanding had bene Curator or Curate of the great and chief Church at Louen, expounding that part of the Gospell: *Ego sum, nolite timere*: I am he, be not afayd, saide, That hee was the man, of whome so much had bene spoken, and that they should not stande in feare of aught, considering hee was a townes man borne, and christened in the same font. In fine, it was which way to London? A poke full of plummies. The good Curate had but litle to say, for he knew no tales of Robin Hood, nor yet of Caluin, nor the Dutch Beare his miracles. He had not read ouer the pleasant Histories of Laurence Surius, Cochles, nor Lippomanps.

pm. 4. There

Therefore are they highly to be commended, which can furnish out their matter with such pleasant rehearsalls, to keepe the audients waking: as for the Bible or Gospell, they haue not forgotten much, because they feare to read it, least (thereby) they shoulde become Heretikes. To conclude, so farre forth as lyes and fables doe serue to the aduancement of the holy Church of Rome, they are not only to be bozne withall, but also greatly extolled. And therefore it is no marvell, that Maister Gentianus durst thus boldly affirme by writing, That the Huguenotes and Lutherans did hate and detest all Prayers, fasting, and abstinence. This is then the first point, which is to be considered hereof, for his discharge, to witte, that hee hath (in this beualse) behaued him selfe as a good and faithfull Catholike.

The second Chapter:

Wherein is declared, howe it is to be understood that the Huguenotes, & the Lutherans doe hate all Prayers, fasting, abstinence, and penance or mortification: and herein is comprehended of the abstinence

nence and mortification of Monkes, Bishops, Prelates, and other: and of the mortification which is vsed amongst the Huguenotes and Lutherans.

The other part is, that he hath great reason to saye, the Heretikes are mostall foes to prayer, fasting and mortification. For there is a rule in lawe, That, to plead a case ill, and otherwise then it ought to be, or to neglect the same wholly, doth sal out to one effect. Well then, albeit the Heretikes do often pray and fast, so much as they doe it not as they ought, it serues them to no purpose. It is true, they pray morning and euening: and would be loth to goe to their meales or to arise without praying and seruing God: which notwithstanding is oftentimes neglected by the most chiefest of the catholikes: like as may be seene in the Popes sacred Court, and at the tables of the Cardinals and Bishops: yea, amongst the most faithfull subiects of the Romish Church. In so much as it hath bene founde necessarie for a Pope to grāt pardōs to such as after their meales should once drinke, to the end that (they by) he

The manner of fasting & prayers amongst the Huguenotes and Lutherans.

Parsons to drinke after grace is said.

Jam. 1. 5. 6. 7.
 Mat. 7. 7.
 Mat. 11. 24.
 Mat. 14. 3. 1.
 Mat. 9. 33.
 John. 16. 23.
 Psal. 27. 1. 2. 3.
 Rom. 8. 1. 16.
 Rom. 4. 20. 8.
 13. 34. 35. 36.
 Galat. 4. 6.
 Ephe. 1. 13.
 1. Cor. 13. 5.
 Aug. upon the
 1. epist. to El.
 mot. in the 8.
 sermon, and v.
 pon the Galat.
 in the 5.
 Antoni. parte 4.
 Tit. 6. cap. 2.
 11. 7.
 Stanislaus Ho.
 in the booke
 of heresies. And
 in the Council
 of Trent, it is
 thus concluded
 9. 12. 13. 8. cap.
 13. 14. 16.
 Self. 6.
 Rom. 8. 27.

by) hee shoulde remember the good
 knightes to say their graces, for to haue
 one good draught more when they haue
 done. I admit then that the Veretike
 doe pray apace: But to what ende is it
 They pray not as they ought to doe. For
 in primis, they will approue, that whoe
 soetier wee desire aught in the name of
 Christ Iesus, that wee are assured to
 receive the same. And therefore (say they)
 All faithfull people are assuredly perswaded
 of their saluation, and stande in no doubt
 all of Gods gracious good will and fatherly
 loue towards them: for so much as God
 hath not lye, who hath (for Iesus Christes sake)
 vndoubtedly promised them the same: and
 with his holy Ghost hath sealed and affirmed
 it in their heartes. This doeth the holy
 Church of Rome holde for great heresie,
 teaching to the contrarie, That none in
 this present worlde can certainly know, whe-
 ther his prayer be heard, much lesse, whether
 he be in Gods fauour or no, except by great
 preeminence, or some speciall miracle, it bee
 reuealed and made knowen vnto him.
 Therefore doeth shee holde it for great
 arrogancie and presumption, to saye (ac-
 cording to Saint Paul) That the holy
 Spirit

Spirit of God is in vs; and prayeth in vs; and
that without it, wee can not praye at all: For
so much as none doeth knowe whether
hee hath the Spirit of God or not: and
therefore must alwayes stande in doubt
betwixt hope and feare, like to a shippe
without helme and compasse, betwixt
the gulfes and waues of the Sea, like as
St. James doeth say.

James. 1. 6.

Secondarily, the Heretikes will not
declare and complaine their neede, but
to God onely, nor call vpon any but
him alone, as though none but he could
helpe them, or that hee were at leasure,
and had nought else to doe, but must too
heare what they would saye vnto him.
To the contrarie of this, doeth the holy
Church commaunde, That wee shall
likewise call vpon Saintes, and put our trust
in them: Like as hath bene declared be-
fore. Whereouer, they will not haue any
Mediatour or Advocate to God, but only
Christ Jesus: And so set all Saintes at
naught, as seruing for sisters, and standing
to none effect: euen as though Christe
alone were a sufficient Mediatour, and
that the illie Saintes had not one voyce
in a court.

In the 4. chap.
of the 4. part.

After

Rom. 14. 23.
 Heb. 11. 6.
 Rom. 10. 17.

After this, they will not pray to any thing, so (so) it must first be found prescribed in the Scripture, so as much as To pray without faith (say they) is sinne. And faith can not be allowed, without the promise and word of God. Whereby (la) both it come to passe, that the poore soules doe remaine still fryng in Purgatorie, for default of a Pater Noster, & an Ave Maria. In so much as now the high way (through which the soules were wont to passe) is become such a thicket, our growen with thornes and thistles, that it is not possible to passe that way any more.

Moreover, they will not pray otherwise than in their owne mother tongue, or in such a language as them selves doe understande, as though our God did not understand Latin: or at least, that they them selves ought to understand that which they say. They builde upon Paul, who forbiddeth to pray in an unknowne tongue. But they doe not consider that the holy Church of Rome hath altered the case. Commanding, that Masses, Censures, and Vigiles, Mattens, and Prayers, with all other such ceremonies,

1. Cor. 14.
 throughout the
 whole chapter.

peries, should be red in the Latin tongue, Latin tongue.
 euen like an vnlearned theefe readeth his
 necke verse: for that is moze meritori-
 ous, than if wee our selues vnderstande
 what we did say. Like as Cardinall Ho-
 sius, and Docto^rholt Eckius haue finely
 affirmed out of that part of Scripture,
 where it is w^ritten, That Pilate did set
 the title or superscription, in Hebrew,
 Greeke, & Latin. And in deede, it is good
 reason, that they which (after the exam-
 ple of Pilate) doe crucifie Christe, ought
 likewise to vse & imitate his language.

Further, these Heretikes will not say
 their Ave Marias, nor Paternosters, with
 litle pretty wooden bullets or beade-
 rowes made of stone or yuorie, as though
 they should scoure them vpon a poast: they
 suppose perhappes, that God may num-
 ber or tell them himselfe, thinking hee
 hath nothing els to doe. They will neuer
 kneele vnto Images or dumbe Saints,
 (by praier) to craue their helpe or ayde,
 but imagine God to bee present euery
 where, and that their prayers be as fore-
 eible in their bedde chambers, as to our
 blessed Ladie, the Ladie of Hayle, or to
 Saint Iames of Compostella in Spaine. And
 there,

Mat. 6. 6.

therefore doe deride all the pilgrimages
of our louing mother the holy Church.
And when they desire too receive the
holy spirit, they knowe not that they
ought to saye an Aue Marie, like as the
good Catholiques vse to doe at their ser-
mons, for so much as Aue Marie is so
much to saye with them, as, O Lord
graunt vs thy holy spirit. And, which is
worst of all, they will not praye neither
through the merites of Saints, nor
through the vertue of holy water, of the
holy oyle, of sanctified bread, of Iohannes
Agnes Dei, holy Reliques, nor through
the merites of holy dayes which they
haue obserued, neither through the me-
rites of their fasting, nor any worldly
thing else, but onely through the merites
of the onely sacrifice or oblation of Iesus
Christe, being offered vpon the Crosse to
God the Father: yea, they make a full
of all such matters, and condemne them
for meeere superstition and idolatrie. We
conclude, they will not praye as the holy
Romish Church doeth. Ergo, they praye
not as they ought to doe: and therefore
must we account of them, as though they
did not praye at all.

Cum

Even in like sort doth it fall out with
 their fasting: so they fast after their own
 manners, and wil not obserue the ordinance
 of the holy Romish Church. But like as
 they pray without keeping any set talley,
 or Ceremonie, so doe they fast without a fasting with-
 out a scope, and without exception of dayes: so
 that God can not well remember, when
 they haue fasted or prayed. And further
 when they fast, they will not eate any
 thing at all, and make it as great a mat-
 ter to eate fish, as flesh, and egges: which
 is a great heresie, like as is belued be-
 fore. Where against (notwithstanding) Mat. 15. 11.
 they wil (with an obstinate head) defend Titus. 1. 15.
 That, that which goeth into the mouth, de- 1. Tim. 4. 3.
 cleane not the man: And, To them which are
 cleane, all things are cleane, which God hath
 created, to vse them with thanksgiving. Af-
 ter this, they will not fast in reuerence of
 the Saintes, to obserue their Vigilles
 with deuotion, like vnto our holy mo-
 ther: And when they haue brought al a-
 bout, to what ende (I pray you) serues
 their fasting? They acknowledge them-
 selues, that of it selfe, it is neither good
 nor bad: And, That the kingdome of God
 doth not consist neither in meate nor drinke,
 yea,

Rom. 14. 17.
1. Cor. 8. 8.

Yea, they vpholde, That meate or drinke
doth not make vs acceptable to God: And
That wee are not the better for eating,
the worse for not eating. And that all the
fasting only serueth to make them mo-
apt and fitte to serue God; and to sub-
mitte themselves too his omnipotent
power: chiefly whensoever his wrath is
kindled against them. When doe they
vse fasting; not for the deede it selfe, but
for the occasion of prayer, and to humble
themselves, but further benefit doe they
not seeke by it; vntlesse that any of his
owne accord or free will, doe accustom
him selfe thereunto; thereby to subdue
his flesh, and the sinfull affections of his
minde. Else (say they) the right fasting is to
refraine from all vngodly and sinfull deedes,
and to frame him selfe to vse a perpetuall to-
brietie and temperancie all the dayes of his
life. Where as notwithstanding our
deare mother expressly vdelly teacheth, That
fasting is a meritorious woork of it selfe,
whereby a man may merit heauen, the fa-
uour of God, and life euerlasting, as hath
bene declared before.

Seeing the that the Heretikes make
no account hereof, but rather esteeme it
for;

To what ende
fasting is vled,

A true kinde of
fasting.

Eccl. 58.6.

Luke. 21.34.

Rom. 13.13.

for bile, & an open blasphemie towards God, so doeth it appeare, that they doe hate and abhorre the right fasting of the holy Church.

Concerning Penance, mortification, abstinence, and brideling of the flesh, therein they doe not likewise concerne any great paine: for otherwise they would goe to thrust, whereas now they mocke with it, and with all the penances which the ghostly father doth burthen the penitent soules withall. Further, they will haue Priestes to marrie wiues, That eche one shall haue his married wife, and euery woman her espoused husband, to the ende, aduourie and fornication may bee auoyded; And will not lende out their wiues to the parishe Priestes nor Ponkes, like as the good Catholike felowes (specially in Spaine) doe, so; to pleasure the holie Clementish communitie, as is before rehearsed. They passe not for any Ember weekes: They obserue neither Lent, nor Shrouetide, Saint Martins, nor Twelfth daye at night: they will not daunce, neither will they drinke any more, than to satisfie their thirst: once they will be right Huguenotes: they doe

An

not

not imitate their forefathers: they will
have a new law after their manner: they
esteem it not worth a rotten nobler, to
remove into a cloister or religious house
and to begge from dowe to dowe: they
skosse with the holy Sponkes coats: they
doe not greatly glorie to bee buried in a
Sponkes greater hode: they count the
rope wherewith the Friers are girt, of
no worth: but (say rather) It would doe
better about his throte, than about his
loynes: they would not giue a beane, for
the heauen garment of Hermites: they
will not be chastised, and receive the Mi-
serere, till vnto vitulos: they will not
whip the selues, like as the Spaniards
doe at Bayvelles, and the companie of
those which are called Flagellantes: they
make no account of Pilgrimages, and
will not goe barefoote and barehead in
processions, after the holy Sacrament
of Miracles, with a torche in their hand:
they esteeme all the festiuall and ioy-
ring dayes neuer a whit: and when the
good Catholiques doe sit in Tavernes
drinking and swilling, devoutly obser-
uing the festiuall dayes, then sit they in
their shoppes at worke, or else goe to
heare

heare some sermon, or wallie abroad: in
so much, that at Antwerpe (when pub-
lique preaching of the Gospell was per-
mitted) it hath bene firmly sounde by
the impostes and tares of drinke, that
these holy dayes haue bene neglected:
wherethrough the Almoners found the
selues much greeued, because they did
not receiue such summes of money, as
they were wont to do by brokes of those
which in their drunkenesse were wont
to wounde and slaye eche other: for so
much as the Heretikes did not celebrate
these festiuall dayes after the olde order
of the Romish Church. In summe, they
will not doe any thing at all to mortifie
their fleshe, other wise than the Apostles
haue charged them to doe, or then they
did them selues, as though in dede they
were Apostles them selues. So that we
may plainly perceiue, they doe not re-
garde at all the fasting, abstinence, mor-
tification, or penance of the holy church
woorth an oaten cake.

And therefore can they not in like case
merite heauē, I omitte that they should
make others partakers of their merites,
like as our Catholique Popes and

An 2 Priests,

The penance of
greie Friers.

Clay. 58. 5.

Clay. 59. 5.

Priestes, and especially the graie friers
doe : which are so leane , as though they
had lien diseased seuen yeares in a coale
house , and doe such penance , that they
may perceiue by their bleared eyes, they
haue not droncke so much wine, as they
desired to haue done : They lay their heads
at one side on their shoulders : They writh
their neckes like a rush, they haue alwayes
their Dirige booke in their hands : They
punish their owne flesh : they wrinkle their
foreheads like a Bucke : they make their
eyes as dim as an Owle : they watch by
night, to sleepe in the daye : they forsake
their owne riches and substance , to liue
on the sweate of other mens bowles :
they labour neuer a whit, too the ende
they may enter into more deepe contem-
plations : they vowe chastitie , and will
not haue wiues them selues, to the ende
and purpose, they may the more boldlier
syrine, & the better comfort other mens
wiues and daughters : they vowe obe-
dience vnto their chiefe ruler , so, to be
released and wholly freed from all obe-
dience towarde other Magistrates and
rulers : they take vpon them povertie, to
swiche their Monkerie : they wander

like

like pilgrimes, to fill their baight bagges
with lumpes of bread and roast meat:
they visit the sicke, to cause them to put
on S. Francis cope, and goe to tende those
which are ready to leaue this life, to
helpe the make their willes: they weare
a hearie garment and a graye coate, to
shewe that they are like to wilde beastes
and wolues in doing their penance: they
weare a fooles hood, to declare that the
worlde is replenished with idioles: to be
short, wee may perceiue by their noses
that they loue mortification, as a dogge
doeth a cudgell.

But what shall I say concerning the Penance of
holy Prelates and Bishops, who in all the Bishops.
their clothing and vttermost habits doe
shewe their inward penance and morti-
fication: Doe they not weare a Biter
on their head with two hornes, to signi-
fie that they doe knowe (by heart) both
the testaments alike: and are alwayes
pess to butte with their hornes against
all heretiques: As also to shew that they
haue bene crowned with thornes, as wel
as our Lorde was: And sometime they
weare them snow white, to declare their
undefiled purenesse. Doe they not weare

Golds ring.

a paire of gloues, that their left hand knoweth not what the right hand doth. And, their gold ring, what both it els signifie, but that they be upright and without dissimulation: Their staffe, that they are strong against heretikes: And their handkercher (which is alwaies at hand,) that they bee cuer ready to abandon all earthly filthines, and wholly do rubbe of their fleshy affections: After this, all Priestes in general, haue they not a spauen crowne on their heades, to shew, that like as a round crowne hath no corners, so haue they not any filthines, which they can spare, or be without. But if I should rehearse all these matters peece by peece, it would verely seeme to be a Babylon, which is, A foule confusion, or marvellous medly. Therefore, it is sufficient to gather hereby, what great magnification both lurke and lye hidden in the skinnies of these holy subiectes of the Romish Church, which by their outward apparell and seeming, doe shewe such exceeding great holinesse. I referre now all men to consider what is to be thought of their inward parts, which are so holy, as though they were posselt with seven spirites.

rites. To the contrary whereof, these new
 preachers haue neither sticke nor staff,
 myter nor ring, neither yet any shauen
 crownes or other, whereby they may de-
 clare their mortification: yea, they goe a-
 raied like other plaine people, & say, that
 Penance and mortification doeth not consist
 in such and such like outward ceremonies,
 but in the conuersion of the minde and soule
 to Godwards, and in an inward feeling of
 miseries, a true feeling of Gods wrath against
 sinne, and in a firme faith and trustie stay vp-
 on Gods goodnes and mercy through the
 merites of Iesus Christ. Moreover, That bo-
 dily exercise is litle vailable, but Godlinesse in
 all things is profitable and helpfull. Where-
 in they sufficiently shew, that they know
 litle concerning the mortification which
 the holy church doth teach, and they con-
 temne holy confession, contritiō, absolu-
 tion, and satisfaction, and other such like
 things, and loue the first day of Lent as
 well as the last. Behold, for this cause is
 it, that Paister Gentianus hath so cum-
 ingly coneluded in this Article, That
 they hate and wholly condemne fasting, pray-
 ing, abstinence, and mortificatiō of the flesh.

Ierl. 2. 13.

Ierl. 4. 1. 2. 4.

1. Tim. 6. 8.

¶ N 4 The

The iiii. Chapter,

Which doeth shewe, howe it is to be vnder-
 stood, that we can not make satisfaction
 for the least offence: and here it conclu-
 ded, that the penance of Heretiques is
 not acceptable with God.

In the 7. chap.
 of the 2. part.

Rom 3. 21. 24.

27. 4. 6. 16. 5.

Galat. 2. 16. 3.

12.

Eph. 1. 8. 9.

2. Tim. 1. 9.

1. Pet. 1. 19.

Eccl. 53. 5.

BUT forsomuch as they doe here ac-
 knowledg, that we can neuer make
 satisfaction for the least offence of the
 worlde, that might seeme to bee a great
 heresie: for if it were so, the Heretikes
 should haue great reason to say, that our
 satisfaction were vaine and frinolous.
 And therefore they would saye, as hath
 bene shewed befoze, That we ought to lay
 aside and treade vnder foote all hope of sa-
 tisfaction, and wholly to cleaue and trust to
 the meere goodnes and vnderferued merite
 of God, which in respect of our partes, is
 without desert bestowed vpon vs, but in re-
 spect of Gods righteoulnes, is giuen vs for an
 exceeding deere price, to witte, the blood of
 Christe Iesus the vnspotted lambe, which (as
 Esaie saith) hath borne our iniquities, and
 was laden with our punishmentes: which
 was wounded for our sinnes, and for our
 sakes did suffer death: and vpon him is laide
 the

the punishment whereby wee are at peace.

And hereout they conclude with Paul,

Colo. 3. 3. 4. 5.

That we haue (through Christe) all satisfac-

1. Cor. 1. 30.

tion, and that he is wholly our saluation, iu-

stification, and deliuerance. And with De-

Act. 4. 13

ter, That by none other in the worlde, sal-

uation is to be gotten, for so much as there is

not any other name giuen to mankinde,

Rom. 3. 27.

whereby they may be saued: inso much that

1. Cor. 1. 12.

all our boastes, whether it be of good works,

merites, or satisfactiō, is wholly excluded &

brought to nothing, in so much as before

God it doth not preuaile, and that no fleshe

Psal. 143. 3.

can be iustified in his presence by the workes

Joh. 9. 3.

of the Lawe, and that all our righteousnesse

Rom. in the 3. .

is naught else but a stayned clothe.

and 4. chap. and

Gal. in the 2.

throughout.

Eph. 6. 4. 6.

But all this is heresie, as it hath been

sufficiently shewed befoze, and they

which learne such, are hanged and bur-

ned like Heretikes. For els (as hath bin

In the 2. part

in the chap. of

Satisfaction.

said) what should become of satisfaction

and meritorious debtes, which (accoz-

ding to the doctrine of the holy Church)

These are the

proper wordes

of Antonius up

on the Sent.

par. 3. tit. 14.

cap. 30.

doe amende faultes escaped, and by god

sozefight defende & set vs free from those

to come: What should become of all our

god workes, whereby we can deserue

such sundry thinges, namely Eternall

life

These are the
words of Ser.
Mardine Roset
sermone 20.

This is in a
prayer which
the Priests say
in their Masse
presently after
Confessor, and
herewith doth
agree Pet. Lum.
in the 4 booke
of Sent. dis. 45
Also Bonauer in
the 2. article,
and in other ca-
tholike matters

life, Increase and augmentation of mer-
cie and forgiveness of sinnes: What
should become of the merits of Saints
through the which the holy Church doth
pray vnto God, that he will pardon all
their offences, through the Saints, whose
Reliques and bones doe lye on the Altars
where the Masse is sayd? In so much, as
(often) the doth pray through the merits
of Athes, Horses, and Dogges, whose
bones for the moste parte remaines
so as reliques on their Altars. What
moreouer should become of our exceeding
good works, which are called Opera su-
pererogationis, wherewith we doe not co-
ly make satisfaction for our selues, but
also for others, & especially for the soules
in Purgatory? Yea, what would become
of Purgatory it selfe, if there were no
satisfactiō? What would become of Par-
dons and Bulles, which are allowed
and sent from the Pope? Merely they
would serue for no purpose better, then
to bee brought too the house of Dives,
to be sealed with Doctingale iuy, if it
be it were true, which M. Gentianus doth
here set downe, as that we are unable to
make recompence for the least offence. ¶

were in deed a lamentable case: therefore
 we must understande him here aright,
 for his meaning was to speak thus ob-
 scurely, because he would toll and intise
 the heretikes in the field. For other wise,
 this is not his meaning, but doth simply
 understand, that we cannot satisfie, *Nisi*
concurrente gratia, that is to say, Excepte
 mercie doth assist and help our merites (as is
 said before) sometimes through the pikes.
 For we haue apparantly concluded, that
 we must make a bargaine betwixt God &
 vs. He doeth giue vs his mercie in our
 Baptisme: but after that we must shift
 for our selues, & by our good deedes binde
 God vnto vs, so that of duetie he muste
 receiue vs into heauen: especially if wee
 be assisted wth the meanes & by the helpes
 of holy Church: namely by the vertue of
 the Masse, holy water, Tapers &c. and
 with the Popes Bulles: for thereby wil
 our iniquities amende, like coyne sha-
 ken with a shewer of haile, or like fishe
 leste on the Sands, and as sower Ale in
 Sommer. And if so be that (besides this)
 we will submit our selues, & take vnto
 vs the habit of a Monk or Fryer, and so
 frame our selues after the cal shape order
 of

Of supereroga-
toy woakes,
read *Peter de*
Afeto in the
boke called,
Affer, Catbo. fi-
dri, where he
speakeb of the
law. And *Eck-*
in his Pamph.

All *Pauls* e-
pistles are ful
of these doc-
trines, and the
places are no-
ted before.

of *S. Francis*, and *S. Dominicks* rule, and
so compasse moze then God hath com-
maunded vs, then we excel all the rest of
our friendes in riches, and may bestowe
some of our ouerplus vpon them, which
we lyke best. Like as our louing mother
the holy Church hath neatly concluded.
Therefore is *Q. Gentian* to bee vnder-
stood after this manner: Forasmuch as
he doth very Doctoꝛlike conclude, say-
ing: We may not repose or trust heere to
much, to wit that Christ should haue made,
ful satisfaction for vs. For albeit that *S. Paul*
(euery where) doth teach otherwise, and (in
any case wil haue that we shall repose all our
cōfidence (without any surmising or douring)
vpon the merits & satisfaction of Christ, yet
this is not to be vnderstoode literally as the
Heretikes do take it, but spiritually, that is to
say, after the glose and interpretation of the
spirituall council of Trent, like as wee haue
sufficiently declared aboue. And therefore
is that likewise true which *Gentian* doth
gather heereof, to wit, That God doeth
not accept or allowe the conuersion and re-
pentance of Heretikes, for so much as it is
not doone as it ought to bee. And it is not
an easie matter (as he sayeth) to make

God a
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God a flaren bearde, for that can none
doe, but our deere mother the holy church
of Rome, which hath foure white sette,
and can not erre. Therefore hath she (in
token that she wil make God a flaren
beard) a religious custome, to make her
God with a gray beard like to flare: And
in their procession, when they carry Cor-
pus Domini aboute, they doe likewise
make a God with a flaren bearde, and so
beare him triumphantly aboute with a
Taber and pipe, in manner as though
they were going to the Theater or to the
playing of a ffencers pize. And how be
it that Gentian sayth, God will not be de-
rided or mocked, that is vnderstood by the
lyuing God which is in heauen, and not
by the same God which our deere mother
doth keepe as prisoner in the sacrament
box, against her festiual solemnizations.
For that is a patient God, and is neuer
angry, but alwayes pleased alike, and at
one stay: prouided alwayes, that he bee
safely kept and well garded from unse,
mothes & wormes, which are his deadly
foes.

God with a
flaren beard.

¶ Nowe followeth the ex-
position vpon the sixt and last part
of Maister Gentian Hernes by Episto-
treating of the ignorance and we-
ked life of the Huguenote Prea-
chers, and of the holinesse
of the Pope & other
Prelates.

The firste Chapter:

Declaring the lothing of Gentian Hernes
and what we must do, when a Priest do-
loath so much, that he dooth cast the
Ement out of his stomacke, after he
hath said Masse.



In the sixte and last
part saith M. Gentian
that he doth mira-
culously lothe, when he
considereth the quali-
tie, y is, the custome
and life of the new
Huguenote Preachers. But it were
good that hee shoulde consider that
much, after hee hath sung Masse: so
therwise he might make a mad stur, and
give the holy Church bothe her hand-
ful. We might by overlothing cast a cal-
umny

and so cause the louing God to boine his
 stomach. Were not that a goodly loath-
 ing? It is true in deed, that the Romish
 church is prouided in this respecte, that
 who so doth cast the Calfe, shall againe
 lappe vp the same without Salfe. Yet
 hereby might grow a grievous matter:
 for the Calfe might cause him to lothe
 more then he did befoze: insomuch as the
 good God woulde lodge no longer in his
 stomacke; and then should we be driuen
 to burne him, and to keepe the holy ashes
 for a Relique vnder some altar. This
 were (in very deepe) most blasphemous
 and worst of all for our deere mother the
 holy Church, that she shoulde handle the
 matter with her blessed god; as she doth
 with Heretikes and Huguenotes.

True it is, that vppon a time, when
 the Doctoures were assembled together
 at Paris, and with this snatter being
 greaue incombred, there was one of
 the ancient which did arise and passe
 it very lightly, saying: Seing he did permit
 himselfe to be crucified of the Iewes, why
 should he not suffer himselfe to be burnt of
 vs? And therevppon was it concluded, that
 which (yet in these dayes) is to be sene in the
 Canils

*This is in the
Passe booke
is thus iudged
in the Council
of Orlance, in
the 5. Chap.*

candils of Masses, and all Masse bookes; to wit, that both he, and the cast calfe, shall together bee burnte without redemption, and thereof to be made holy Ashes, for to scale on the first day in Lent, or on Ashwednesday all good godly, or deuout people therewith on their forehead,

Yet were it not meete in these dayes to follow that Council in burning him, seeing the Heretikes doe on all sides so ouercharge him, so; if he perceiue not, that the Catholikes wil also burne him, his heart might fall into his heeles, and cause him to lose his courage quite, and then our game were quite lost. Therefore I would wish Paister Gentian to be friendly intreated, not to loth to soze, specially after he hath said Passe: or else, if in case his stomack be so tender, that hee cannot abide any filthinesse, he ought to beware from looking too much on the Huguenote Preachers; forsomuch as they bringe such lothsomnesse to his stomacke.

The second Chapter
Of the greate knowledge and holynesse of
Priestes and Monks.

But

But I pray you let vs heare, wher at hee doth so much loth. He saith first, that they are the most ignozant and the most vnlearned, which are to be founde in the woꝛlde: and after that, y they are likewise of a wicked life. But befoze he doeth come so farre, hee doth aboue all, protest, That there is in some Priestles and Monkes, & other religious persons, a certaine excessiue and beastly ignorance : yea, that some doe leade a very lewde life . Which he doth handle very wisely and circumspectly, to the ende we shoulde the sooner beleue him to desire a refozimation, as wel as others do. Like as we may lightly gather hereof (according as himselfe doeth witnesse) that he hath expounded the sixth Article of the Councel of Calcedonie, and permitted the same to bee extant in print . Is not this a great matter , and an vnfallible token, that hee meanes the refozimation of the mind: He hath assuredly deserved hereby a fat benefice, or a Bishops miter. Yet doe I not regard so much y first point, y there are such ignozant priests, which cannot reade their Masse nor Dirige bookes. And if they can do that , what neede they any

further? Therefore is Gentian to blame,
 too esteeme them vnlearned: howbeit, I
 surmise he hath done thus, to shew that
 hee hath learned Rhetorica, or The art of
 eloquence & vterance. For thereby is learned,
 That if we seeke greatly to rebuke any man,
 it cannot be doone more aptly, then by dil-
 ating and amplifying his default, in comparing
 him to some one, who hath bin tainted with
 the like. For, as touching the Monkes, it
 is no meruell, though they are vnlearn-
 ed, seeing their profession doeth require
 the same: and the more ignorant they
 be, the welcomer and more acceptable
 are they to their Conent. For those
 which are very well learned, haue com-
 monly too much tongue, and therefore
 are often punished: and if then they doe
 not amend, they are thowen into a dun-
 geon, or are closed somewhere betwixt
 two walles in a seller, & there permit
 them to liue so long as they can. Like as
 might haue bene seene a yere agoe at
 Antwerp, Ghaut. and other places more,
 which haue remained there, some eight
 or 1. yeres, some 11. or 111. yeres. There-
 fore it is no maruel, though Monkes be
 vnlearned: insomuch as in the Latine
 tongue

tongue is vsed a comunō pꝛouerbe: *Monachū doctior*, that is to say, A great Assē or Dolt, & more vnlearned than a Monke. Yea they haue a speciall Latine tongue for their owne vse, which the learned sorte themselves cannot vnderstand, & is called, *Friers latin*, or *Kitchin latin*. But touching *Priests*, they need no great learning: for, if they can but onely repeat the five secrete wordes of the Masse without giuing *Priscian* or *Despauter* a bob on the face (that is to say, without intermingling of *Fryers Latin*) than is the matter cooke sure: They are more learned then the *Angelles* in heauen: for they can make God, which thing y^e *Angels* cannot do. And besides, if that they knowe but holwe to bꝛewe the smallest sort of Latine withall, then hath they holwe pigd, they may be bolde to inuite theyꝛ neighbours to the feast, and serue out messes with the great Latēn ladle: for then they may not onely be *Parishes* priests, but also *bishops*, *Brelats*, *Cardinals*, yea *Popes* themselves. And what more can they craue? For, touching their life, we must alwaies cōiecture the best, like as is commaunded in the *De-*

Friers latin.

Priscian or Despauterie were men which wrote the last Grammar, of the rules for the latin tongue. And therefore it is usually saide that those which speake false latin. See *Strike Iust.* and *Despau.* on the face.

This is openly
commanded
in the Decrees
cap. in scriptis.
dist. 96.

crées, and not to think that those which
dayly doe handle God, would commit a-
ny thing, that is not to be allowed. Ther-
fore if a priest doe kisse a maide, or grope her
about the pappes, we must suppose, that he is
about to shriue her, or doth geue her absolu-
tion for her sinnes. And if so be any man doe
take them openly with the maner, he must co-
uer, or lap them about with his owne cloake
lest he make them ashamed. For they are e-
uen by nature very shamefast, & change
collour, like a pewter platter: otherwise
may not any correct and punish them
(as is shewed before) with the expresse
wordes of the Sodomites, which would
not be corrected of Loth: yea although
they were the veriest smellsmocks which
might liue. For they are of that num-
ber which plead, *Noli me tangere*, Touch
me not.

The iii. Chapter:

*Which treateth, whether the spiritualitie do
likewise practise knauery: and heere is
repeated the high and noble stocke of the
cleargy, their foresathers progeny,
brought into 32. degrees, and each set out
and beautified with his armes, crestes,
banners, and knightly actes.*

In recording oꝝ calling to minde the knauerie of the
 summe heereof, a deuout and well di. Clergie
 spoused Catholike minde might suppose,
 whether it were possible foꝝ the most re-
 uerend spirituall pꝛofessors (whose daily
 exercise is to make God, & who are crea-
 ted and descended from the stocke of the
 most holy Father the Pope of Rome)
 might vse, oꝝ were able too exercise any
 kinde of knauerie oꝝ wicked deeds? God
 foꝝbid, that any suche matters shoulde
 passe in our thoughtes. Foꝝ how were
 that possible? Seeing they are all sprung
 smꝝth of so noble a stocke, and descended
 of so woꝝthie, so righteous, & holy foꝝesa-
 thers (whose swetestte pꝛes they follow so
 feruently) that a mans heart must melt
 alway, to heare the same rehearsed. But
 to the ende it may seeme no iest, I wyll
 (as bꝛiefly as I may) define theyꝝ noble
 and woꝝthie progenie, and let it smꝝth to
 eche mans sight, to the end these byꝛdes
 may be knowne by their kind, and these
 coltes by their dāmes. And foꝝ that eche
 thing may appeare substantiall, I wyll
 (after the sagest & ancientest maner of
 these noble dumb canons of Colen and
 Ludick) bꝛing their stock into 32. Degrees of
 the Clergie.

to wit, eight from the fathers father, & eight from the fathers mother: also 8. from the mothers father, and eight from the mothers mother. For who so can describe these degrees in their proper & deserved armes & banners, without doubt there is nothing to be gainsaid, but that he may not only be a dumb Canon, but also freely possesse al the priuiledges of a Gentleman, and account himselfe to descend of the worthiest race. Like as the (who herein hath any knowledge) will easily condescend Therefore, if case I can declare any such thing of the olde discent of y^e holy forefathers of y^e spirituality, this is the case first, & (spite their tæthe) they must be famous. For the blood will not lye, and a Goose can lay no Dwares eggs. It must be most true and certaine, or Musselles are no fish.

The first 8.
quarters.

Concerning then the first 8. quarters they proceed only of noble, most famous, & renowned Heretikes, notorious blasphemers of God, & shamelesse deriders. Which haue played mock holy day with all religious and godly service. For in place of the first, they haue y^e holy father and Pope Liberius, vpon wh^{ch} they build they

Liberius

they? stocke: who, after he had first stedfastly professed the trueth (and for the same had bin banished by the Emperour Costantius, did afterwards reuoke, and, to please the Emperour, did turne his coate: and reputed himselfe amongst the Arians, (which denied the eternal Deitie of godhead of Christ.) And being for that cause banished, was through the intreatie of the Noble Romane women) which were also of the Arians disposition, called home againe from his banishment, and restored anew vnto his seate from whence he had bene driven before: Insomuch as there was great discention and brawling betwixte hym and Pope Foelix, who had in his absence occupied his place: which Foelix Hierome, and Eusebius also doe witnesse to haue bene an heretike, and for that cause obtained the Seate of Rome, howbeit other Historiographers write the contrary. After that, they counte they? discent from Anastasius the second, who in the dayes of Anastasius the Emperour, about the yere of our Lorde 500. dyd lyke wyse decline from the trueth, and consented to the Nestorians, who denied the

Searched for this Pope Liborius Athanasius in the Epistle to those which line in unitie. Also the histories of Placina of Iohn Maiero, and the historie tripartite, and Abbas Vissers gensu.

Iohn de Maiero in his booke of Councils,

Anastasius the second.

Hereof peruse
*Platina and Fasti-
 cular. temporum,*
 and the decrees
cap. Anast. dist.
 19. with the
 glosse vpon the
 same, & *Namel:*

humanitie or manhood of Christe: yet,
 he sought by all meanes possible, to call
 the Heretike Acatius from his banish-
 ment home agayne, & bled likewise from
 accesse and company with Photinus the
 Heretike, insomuch that he was sox-
 ken of al true beleeuing Bishops: and at
 last (being stricken by the hand of God)
 did (in easing him selfe) boide all his in-
 trailes, and departed this life as Arius
 did before him.

Boniface the 3.

Thirdly, they boast themselues vpon
 Boniface the eight, who reigned in the
 tymes of the Emperours Adolphus and
 Albertus: this prouerbe (in those dayes)
 passing of him: *Intrauit vt vulpes, regna-
 uit vt Leo, mortuus est vt Canis:* that is to
 say, He entred like a fox, raigned like a Lion,
 and dyed like a Dogge. For when Ccelestin
 the first (a good simple companion) did pos-
 sesse the See of Rome, and for his hone-
 stie (and specially for that he commaun-
 ded the Cardinales to ride no more on
 hoxses nor mules, but vpon asses) was
 by them hated and had in cōtempt. This
 craftie foxe did ordeine a man, to feine him
 self an Angel of God, who speaking through
 a gutter or pype which was bored through a
 wall,

Touching this,
scade Cornelius
Abbatius, Iohn
Blaiernus.
Poletrianus in
his 22. booke
Platina, Chroni-
con Charionis,
Baleus and o-
ther Historio-
graphers.

wal, did warne Coelestine by night (as in a vision) to giue vp his charge, hee beeing vnfit for the place, and therfore to resigne it vntoo some other, more able for that function. In-
somuch as this Boniface (by this subtile de-
uice) obtained the Popedome mocking with
God and his owne profession, And immedi-
ately after this, fearing least Coelestine might
yet giue out himselfe for the right Pope, did
throw him into prison, and caused him there
(most miserably) to ende his life . Further,
hee playde many iniurious and vngodly
partes moze: for he dispossessed (by mere
force) t^{wo} Cardinals (being of the stock
of the Columneses) not onely from their
Cardinalships, but also from their owne
proper inheritances, because they had re-
ported, that hee was not the right & law-
ful Pope. Also, hee did banish and curse
Sara Columna, with al the Columneses. He
refused to crowne the Emperour Alber-
tus: and setting the crowne vppon his
owne head, and girding the sword to
his side, saide, I am Emperour my selfe. Yet
notwithstanding after that, the king of
France did in his owne person crowne
him, to spyte the Pope: which king of
France (named Philip) he did lykelwyse

excommunicate, and adiudged him to be dispossessed and deposed from his kingdome (the same appertaining to the Emperour Albertus) because he denied the Pope for his Soueraigne. Yet besides this, in token of his godlynelle, and to the ende eche one might knowe, that he derided his owne Religion, he fortun'd on a tyme in the Citie of Genes, that hee had in handling the Archdeane, named Procherum, vpon the first day of Lent, commonly called Ashwednesday: And in place that hee shoulde print the signe of the crosse on his forehead with hallowed ashes, after the accustomed manner of the Romish church, and say, *Memento homo, quia cinis es, & in cinerem reuerteris*, that is to say, Remember (O man) that thou art ashes, and to ashes thou shalt returne: he tooke a handful of ashes, and threwe them into the good mans eyes, and saide in a greate rage. *Memento homo, quia Gibellinus es, & cum Gibellinis in cinerem reuerteris*, That is to say, Remember (O man) that thou art a Gibelline (for they were called Gibellines, which tooke part with the Emperour) and shalt be consumed with the Gibellines, to dust: and therewithal did he bercaue him of his bene-

Seeke Newell,
and Chronis.
Carion.

see.

See. But what shall I say further? It doeth manifestly appeare, that hee hath deserued a good place amongst the first quarters, seeing hee was (at a generall Councel holden in Paris) accused and founde guiltie of three speciall faulces, namely, of Murther, Heresie, and Simonie or bryberie: and so: those causes, dispossessed of his Popedom: and shortly after was takē as prisoner in the towne of Anagnia, where hee was resident, and from thence consued to Rome in a prison called castra de Saint Angel, where (through very spyte and malice) hee became raging madde, in so much as hee did gnawe and deuoure his owne handes, and so most miserablē (lyke to a Dogge) ended his life: howbeit, it seemed that the Diuels did maruelouslie mourne so: him: so: the same whole day was hearde in the prison, where hee died such great & horrible thūderclaps, & terrible sturre that it seemed, al the belles, priests, & Pōkes in hel did sing his Requiem: so: he had bene vnspeakable holy, so: so much as hee was the first which did set forth the shop Indulgēcies & pardons, & first brought to light the care of lūble.

There

Seeke for this Councel, and of his death the Chronicle of France, called, *Les Annales de France.*

Agrippa de vanitatate scientiarum.

Therefore it is most meete, that hee sit in this thirde place of these eight first quarters.

The fourth place wee may (of dutie) attribute to John the 23. forsomuch as hee was a manifest and professed Heretike: defending not onely by words, but also openlie, that the soules die together with the bodies, til the latter day of the resurrection. And verely at his election, the holy spirit of the Cardinals was so zealously inflamed, that two of the most principal were murdered: yea, he himself was inflamed with a burning zeale towards our deare moother the Holy churche: and therfore did condemn the Emperour Lodowick of Beyren for an heretike, because hee would not take the Emperial crowne at y^e hands of the holy Pope of Rome: yet was hee himselfe afterwards in a general Council founde an Heretike, and by Nicholas the fift (who possessed his place) was figuratively burnt lyke an heretike. And further, after his death, were his opinions by his successour Benedict the 12. condemned for Heresies. He was also before by the general of the Gray fryers (named

Reade of this
Dope in *Mare
historiarum, sup-
plementum Chron-
icorum, Chron.
Eusebii, Chron.
Carionis, and the
extra. of John
the 22. begin
thus. Cum inter
nonnullos. Ex. de
verborum signifi-
catione.*

med Michael of Saxena) complained upon,
and accused of an other heresie, to wit,
that hee woulde by force mainteine, a-
gainst all sufficient and true proofes of
the Scripture, That Christ and his A-
postles had in this worlde bozne tempo-
ral rule: yet notwithstanding, howsoever
he used the matter, hee reigned and
remained Pope. For hee made twoo
Saintes, namely, Thomas of Erforde and
Thomas of Aquine: and ordeined, that at
night shoulde bee song Ave Maria: there-
fore is hee also woorthily numbred amog
the noble ringleaders of the spiritualtie
in this first quarter.

*Supplementum
Chron. Chron.
Eusebii Palidori,
Virgil, in the
booke de mura-
rerum.*

For the fift in this quarter, wee may
place Gregory the 11. who reigned about
the yere 1371. Seeing hee lying at the
point of death, did make a most true con-
fession, declaring him selfe thereby not
much better than an heretike: for after
he (like an honest man) had of mere ma-
lice banished and cursed all the Floren-
tines, and with a mightie armie, had
sought their confusion: and had raised the
tenth pennie throughout all Germanie, The tenth pen-
whereby hee had caused a greate schisme ne in Germanie
to growe among y people: At last (death
ap,

Gregorius 11.

Nauclerius

approching) he sent for his Cardinallcs and other Brelates, to come to him, and holding the Sacrament in his hande, coniured euery one which were there present, that they shoulde beware from doing those, or other such like things as he had done: forsomuch as he (in place of Gods worde, and following of god counsell) had inclined to those, which sought to preferre their owne false imaginations and seigned dreames, and thereby had brought the Church too a perfect likelyhoode of confusion and ruine, by greate debate and Schisme: lyke as it did sufficiently appeare after his death. For immediatly did arise the horrible schisme, which the Historiographers doe tearme, The twentie and two Schisme, which continued aboue fortye yeres.

After this foloweth in the first place of the first quarter, a worthy and an ancient bearer vppon of all vngodlie Heresykes and Epicures, called Iohn the 24. who at the first brought to passe, that Alexander the first and Pope next before him, by an approued and saythfull service of his Physition (named Daniel de Sancta Sophia)

Sophia) was, with a Romishe figge Baptista Penall.
 pickt over the pearche, too make place in the 56. ser-
 in this honest man. After that, having mon
 assembled and gathered together the Peruse the
 Cardinals at Bullin, (by force of armes) Council of
 compelled therevnto, too the ende they Constance, in
 should chuse a Pope according to his li- the 2. booke of
 king: when they had nominated three or Councils.
 foure which did not please his minde, at Nulla,
 last hee demanded for himselfe Saint
 Peters cloake and habit, franckly too
 bestowe it where it pleased him best.
 But hee put it on himself, and said, Ego-
 meripsum nunc Papa sum, that is to say, I am
 nowe Pope my selfe. Was not this an ex-
 cellent, orderlie, and lawefull election of
 the holy Ghost.

After this, Hee was convicted & proo- These are in a
 ved in the council of Constance, an apparant maner the pro-
 heretike, vngodly knaue, an oppressour of the per wordes of
 poore, a persecutour of the righteous, a staye the Council of
 to the wicked, a pillar to barterers of bene- Constance, lyke
 fices, a glasse of dishonestie, a vessel full of all as it is set
 vyce: yea a Diuel incarnat, and therefore de- downe in the 2.
 posed from his holy apostolical Romish Seate booke of Conc.
 beeing convict with witnesses, that hee in the 1050.
 had not onely unlawefully kept compa- lease. And are
 ny with his brothers sister, many Holye toucht by al
 Nonnes, Historiograph.

Nonnes, young maides, and married wiewes, but also lyke a Captaine and woorthy champion of al Heretikes, did make sale of al manner of Prebendes, Benefices, churches, and Bishoprykes for his most profit, & bestowed them on yong babes, and missebegotten bastards. Yea moreouer, he did him selfe oftentimes sell one benefice to sundry persons at one tyme, and made a mocke at al Religions, for that hee did not onely condemne Masses, Ecuensong, the Seuen tydes, the fasting dayes, and Abstinence: but had lykewise sold Saint Iohns head (which lay in S. Syluesters cloister) too the Florentines for fiftie thousande Duccats, if so bee hee had not bene hindered from the same by the Citizens of Rome. And hee saide openly in the presence of many Prelates and other honest & credible hearers: That after this life, no other was to be looked for: yea, he remained vnmoueable in the same: that the soule together with the body, did quyte dye, and that there is no resurrection at al,

Aha Sirs, is not this good stuffe? And yet notwithstanding, this holy Father being accused of more than foure and fiftie such like articles, which were orderly reade to his face, he answered to
eche

the of them, sighing very heauily: Alas,
I haue committed yet a more haynous of-
fence than this is: namely, for that I haue de-
cended and come downe from the moun-
taynes of Italy, and haue submitted my selfe
in Germany vnder the subiection of this
council. Nowe marke well, if our holy
fathers and Popes, by this example,
are not wel instructed, to suffer no coun-
cel to bee holden out of Italie, in a coun-
trie where they haue neither power nor
iurisdiction. In conclusion, this holy fa-
ther was deposed from his Popedom,
notwithstanding hee was himselfe erre-
ding holy, considering hee had canonized
Saintes, and had entred S. Brigit in the
register of saints. And hee was the same
which song þ high Masse on Christmas
day in the council of Constance, where þ
Emperour Sigismund (in manner of his
Deacon) did sing the Gospel. Therefore
it is great reason, that this place bee be-
queathed vnto him.

And further, seeing Leo the 7. did fresh-
ly followe him in his holy Romish be-
liefe, he shal also furnish the place folow-
ing with his armes in this quarter. For
besides his greafe gluttonie and incon-
tinencie

finencis for the which he is set forth for a
 ho:rel in Histories: also besides that, he
 deposed the Duke of Vrbini from his
 Dukedome, and ioyned the same to the
 Sea of Rome: that he likewise did be-
 reave the Duke of Ferrara of two
 townes, Mantua and Regium Lepidi: and
 besides, the bloodie warres which he
 kindled and mainteined betwixt the
 Emperour Charles 5. and Francis King of
 France: yet hath hee, to an everlasting
 memorie, left this brag of him selfe,
 namely, That he esteemed no more of the
 life to come, then the foresaid Iohn: & what-
 soever is written of Christ in the Gospel, he
 accounted for iesses & fables. In considera-
 tion wherof, when Peter Bembo, a lear-
 ned man, which after ward likewise be-
 came a Cardinal, did alleadge vnto him
 a certeine and true place and reason out
 of the Gospel, he answered laughing: I
 pray you, what come you nowe soorth with
 your fables of Christ? Insomuch as hee in
 dede hath earned an honest roome a-
 mongst this sacred company.

This is the w-
 ses in the book
 which the As-
 bles of Germa-
 nie set out, for
 to be read for
 the Council of
 Trent. Also in
 Balus & other
 Historiogra-
 phers,

Clement the 7.
 Reas: the Dis-
 gillies of the

At last wee will conclude these eight
 first quarters with Clement the 7. who
 hath also bin a holy father of the Spiritu-
 alitie,

faultie, most famous and renounned, by Popes, also the
 reason of his diuelishnesse, poisoning, Epitaphes of
 treason, and coniuring. For he dispatcht Clement & the
 many Cardinals with the Italian trick, booke called
 to the ende he might possesse their goods, Resistance of
 and so gather money, wherewithall hee the woorkes of
 might buie the Popely seate, which was Christ and the
 resigned vntoo him for thirty thousand Pope, et cetera
 Ducats. Yet especially it is reported of in French.
 him, that he (lying on his death bed) said,
 That nowe at last hee shoulde be resolved of
 that greate doubt, whether soules were mor-
 tal, or not. So as it may easily bee con-
 iectured heereby, what opinion hee
 helde touching Christian beliefe, the
 whole Scripture, and of his owne Reli-
 gion, which hee manifested directly yet
 another way. For being destitute of
 money, hee set certaine Apostles of golde
 to pawne, to get some money by that
 meane, and after that did raise an Im-
 post vpon the expedition of Bulls, which
 hee named, *Pro redemptione Apostolorum*,
 that is too say, For the redee-
 ming of the Apostles. In respect where
 of, wee may woorthily place him, to
 stop by the neathermost hole in the bot-
 tome of these eight first noble quarters,
 serving

Armes of the
first quarter of
holy Popes.

seruing properly for Heretykes and
publike blasphemers of **G D D**: which
for armes beare in their shieldes Foxes,
Wilde Swyne, Dragons, Sea horses, called
in Latin, Hippopotami, Adders, Basiliskes,
Snakes, and Spyders: and in their banners
the Cities whence they are descended,
namely, Rome, Samaria, Dan and Bethel,
And for their squiers, Epicurus, Lucian, A-
rius, Sabellius, Iulian, the conductours of re-
probates, and other such like.

The seconde
eight quarters.

The second eight quarters of this
noble and renoumed stocke of Spiritu-
ualtie, depende most vppon vnchasti-
tie, whoze hunters, breakers of Wed-
locke, or adulterers, and Sodomiticall
knaues.

Pope Iulie.

Of which, Pope Ioan the nieth, or
Iulie is the right mother and most meete
ancient bearer. For, as a litter of pigges
are farrowed of a fruitfull Sow, so
are the Priestes and Monkes, and
all the Spiritualltie sprong from her.
And in very deede, shee was inflamed with
such a zealous loue towards this holy ge-
neratiō, that shee suffred her self to be gotten
with childe by one of the Cardinals, & was
deliuered of a child in the midst of the streete,

Platina, Chroni-
con Charionis
and other histo-
riographers,

in the midway betwixt the Celosseum & S. Clements chappel, euen as she was deuouly and stately treading in procesion: By the same token, that yet at this day there doeth remaine an image of stone hewen out of the earth, and that the Popes in their Procesions doo neuer passe that way: fearing lest the lyke might happen to them also. Neuerthelesse, for the auoiding of such a chaunce, the holy Romish Church did ordaine two chaires too bee heauen of Porphyre stone, where they used to sitte from vnder, whether the newe chosen Pope was furnished of all his ware. Howbeit that custome is nowe left, for that they make the matter manifest by acte, & by the number of their bastardes which befoze hande they do get.

Afterwarde, they are descended of Lando, who begot Iohn the eleuenth in a bulter, and further passed the most part of his life with whores: wherefoze he is too occupie the seconde degre of these quarters.

Lando.

Petra Permon.

And his sonne Iohn the eleuenth may followe his father in the thirde degre of this quarter: who, by y^e shamelesse whore Theodora, Regent and Gouernesse

Iohn the 11.

This doth *Lucretia* uernesse of the Citie of Rome, was first
grandus of Pausanias forced to vse fornication with her, & af-
 ter that, when hee had shewed him selfe
 in a manner willing in the same, was first created
 Bishop of Bullen, after, of Ravenna, and
 lastly, made Pope of Rome. Which fell
 out a sower saluoe vnto him: for Marozia,
 daughter to the foresaid Theodora, being
 also a subtil strumpet, brought to passe
 by the helpe of her husbände Guido Go-
 uernour of Thulcane, that some of his
 souldiers did apprehende him at S. Iohns,
 in the Pallace of Laterane, in the yeers
 918. and there with a cushe thwating
 his mouth, did pittifully smother him.
 And this happened, too the ende that
 this Marozia might further her Sonns
 Iohn the 12. (whome Pope Sergio the 3.
 had begotten on her in adultery) too the
 holy Seat of Rome. Howbeit, that ioy
 did not continue, so: semuch as he (that
 same yere) was by a greate commotion
 of the citizens of Rome, deposed, and Leo
 the 6. set in his place. But this Leo was
 within seven monethes after, in the yere
 930. poysoned by Marozia: and further
 (as men suppose) Stephanus the 6 who
 did succede him, was serued with the
 lyke

like sauce, and sent to the kingdome of
Spoles: Insomuch as the foresaide Iohn
her sonne did (at last) achieue the Vely
sat againe. Nowe, this saide Marozia
had a sonne named Albericus, who per-
ceiving that hee was mightie and feared
in the Citie of Rome, did compel the no-
bilitie and Magistrates of the same by
othe, that they, (after the decess of
Pope Agapirus who then reigned) should
elect and make his sonne Octavian Pope,
as indeede they did, and hee was cal-
led Iohn the 13. who (so: somuch as
he was descended of whores & knaves)
shewed him selfe no changeling, but
declared of what stocke hee came. For
hee was so exceedingly given too vncha-
stie, and filthy lyuing, that hee mayntay-
ned an open strewes: and beeing for the
same blamed by the Cardinals, from the
one hee cut off his nose, from the other his
hand, and from the thirde his legges & privy
members so that of dutie hee is too bee
placed in the fourth quarter amongst the
noble foresaiders of the Spiritualltie,
This is the very same, who did boiue
homage too the Emperour Otto, accor-
ding too the othe which is registred in

Iohn the 13:

the Decrees. And hee likewise crowne
 the saide Emperour. But when Otto
 had turned his backe, hee tooke parte
 against him with his foe, the sonne of
 Albertus Berengarius. The which when
 the Emperour vnderstoode, hee retur-
 ned againe towarde Rome: And then
 my Lozde the Pope betooke himselfe to
 his heeles, flying into the wilde woods,
 and would not by any meanes come in
 presence of the Emperour, notwith-
 standing the promises and assurances
 which were made vntoo him. Where-
 fore the Emperour caused a Councel to
 be gathered, wherein the Pope was
 complained vpon, and accused with
 these faultes following, too witte: That
 hee did not reade his drudgerie, that in say-
 ing Masse, hee did not receiue the Sacrament
 of the Altar, that hee had made a Deane
 in a stable, that hee had committed whore-
 dome with twoo sisters, that hee had made
 Bishoppes of children, that hee had defiled
 many young virgins and widowes, that of
 S. Iohns Pallaice at Laterane, he had made an
 open stewes: that hee had lyen by and had
 at will, his Fathers concubine, named Ste-
 phana, also a widowe named Rauera, and


This whole hi-
 story with the
 articles here
 set downe, are
 rehearsed by
 the Historio-
 graphers. *Luis.*
grandus almost
 throughout his
 booke.

yet another called Anna, with a Neece of hers, Besides, that he had bin the occasion of fers, which sūdry times had hapned, that he had broken vpp windowes and gates in the sight time, that he had offered vp wine to the Deuill, and in gaming with dice, had inuocated and besought aide of the Deuil, w many such Popely partes, which were too tedious to repeate. For which causes, hee was in that counceyl deposed by the Emperour (with consent of the Prelates:) and in his steele was placed Leo the 8. Notwithstanding, after the Emperours departure, the whores of Rome (whome he had his friends) wrought so much with the Nobilitie of Rome, and played their partes so gallantly with great summes of money, and by promising the substance & coyne of the church, that he was yet once againe called to the seate, and theaforesaide Leo put off. But this some ripe fruit was so rotten: for he was shortly after, by a man that dwelt without Rome, in the night time thrust through with a dagger, being taken asleepe in bed with his wife.

And this was he, who first taught his successors to christen belles & caused

This is repeated by Ioh. Marianus, Nancirrus, Chro. Sigis. Rabert. Berns.

Paul the 2. in
this degree.

the great bell of S. Johns at Lateran, to be
called by his owne name. After whom,
we may place Paul the second in the 4.
degree of this quarter, who first boasted
to haue all Gods and mans lawes shut
vp in his breast. So as it was no mar-
uel, that he did so carefully pamper the
same with toylle god chere, and for the
most part, past and spent his time with
viewing of olde golde, & antique coynes.
And further, to studie by all the meanes
he could deuise, to make and set out him-
selfe proper and neate, with al maner of
pearles and precious stones: wherin he
past al his predecessours. Yea, when he
should shew himselfe, he did painte and
colour his face with a certaine kinde of
vernish, and other like trumpery, like to
his countreywomen the Curtizans, and
Strumpets of Venize, amongst whome
he had a long time gone to schole. He
was the first likewise, which ordeyned,
That the Cardinales should haue their
close stoles, and pispottes couered ouer
with Crimson veluet: which they (euen
at this day) doe yet most duely obserue,
as did sufficiently appeare at the Coun-
cell of , whither they caused suche
godly

golly stiffe to bee conueighed on theyr
Scales amongst other of their most costly
and precious iswels.

At last (notwithstanding that he was
reported to bee most cunning & famous
in the art of witchcraft and coniuring)
he could not auoide no; saue him selfe,
but the deuill his good maister brake his
necke, whilest he was practising his un-
tollerable Sodomitical filthines, wher-
in hee often (after the Venetian manner)
did accustome himselfe. In considerati-
on whereof, hee must of right bee recko-
ned in the Register of this gentle gene-
ration.

After whom (not onely in the Pope-
dome but also in good life) did follow Six-
tus the fourth, who was not himselfe al-
one addicted to this lothsome Sodom-
ticall sinne, and to all manner of fleshly
desire besides, (whereon hee consumed
within the space of two yeares, summe
of thre hundred thousand Ducates) but
further gaue licence to all the generati-
on and kindred of the Cardinall of Saint
Lucie (who was his huntsman) that they
might vse this Sodomiticall filthinesse
in the thre hottest seasons of the
yeare,

Sixtus the 4.

Ioannes Rowisius
Traxer, in his
booke called
Officina.

pere, namely, June, July, and August. And this the holy man who hath obserued so many festiual dayes, as S. Francis &c. and of the Presentaio of our Lady. And further hath made that deuout prayer, which beginneth, *Aue sanctissima Maria mater Dei, Regina celi. &c.* geuing a thousand pieres remissio out of Purgatorie, to whom soener doth say the same before her image. Pea he hath also made a Saint of S. Bonauentura: wherefore it is good reason that he should likewise furnish a place amongst the company of our Saintes.

Innocent the 8.

Immediately after this, followed Innocent the 8, who had but eight bastarde sonnes, and as many daughters: which he fostered and brought vp al very highly, according to his offspring. Yet so much as he was of no great descent, and that it is but of small estimation with Popes, to haue bastardes, wee wil let him slip so; such as he is.

Julius the 3.

And place Julius the 3. in the seventh degree of this quarter, who did not onely abuse himselfe with strumpets, but also kept manifestly a young knaue called Innocent, as a filthie, vnnaturall & vnchaste

The memory of these these two Popes is yet so fresh, that the

chaste Sodomiticall vse : yea and did of-
 ten boast him selfe thereof: and when he
 was chosen Pope, he did geue vntoo the
 saide boy, as a rewarde for his beastly-
 nesse, his Cardinales hat, with his sur-
 name and armes : So that after wardes
 he was alwayes named by the Popes
 surname, and yet is so called, namely,
 Cardinalin de monte, that is to say, The
 litle Cardinal of Monte.

pranks which
 he ere rehear-
 sed, are knowne
 to ech.

Lastly we will place Pope Pius the 4. Pius the 4.
 (now last ouerpasse) in the viii. degree
 of this quarter : of whom our Priestes,
 Bishops, & Prelates are for y^e most part
 sprung by and proceeded. This good holy
 father, when he iournied through Bul-
 lin towarde Rome, at what time the
 Seate was boide, he fained himselfe ve-
 ry weakes & sickly, hoping therby to win
 the Cardinales vnto him, & that they
 would chosse him. vpon hope, hee woulde
 not tary long by it. And when this fetch
 would not serue his turne, he sought a
 nother way : for being in the Conclau,
 which is, the closet of Cardinales, hee vpd
 glosse with the Cardinall of Trent, as
 though he would permit in religion ma-
 ny thinges to the Germans, as namely,
 The

The whole exercise of the Sacrament, & the libertie of wedlocke for Priestes. But when he perceiued that the Cardinallles were greatly offended hereat, and that al this did not further, but rather hinder his intent, he proceeded further, & did by gifts & faire promises, bue their voices: And at the same time got for a Proverbe of the Pasqual: *Impius es tu, Pater tuus latro est, Mater tua meretrix, quomodo huc traxisti?* that is to say, Thou art an Infidell, thy father is a murderer, and thy mother a whore, how camest thou hither?

For which occasion, to fetch out this shamefull staine of infidell, he would be called Pius, that is to say, Godly. But to fall to our purpose, hee loked not onely the strumpets and curtezans of Rome exceedingly, but also the married wines. Insomuch as in the later dayes and vndermost time of his age, besides an open and manifest Curtezan or whore, hee kept and maintained also, the wife of a certaine gentleman of Rome named Papirio Capizucchi, and most commonly did eate Dylfers and Snayles, & did drinke vntoo them a very strong wine called Mangegueria, to reuine and prouoke his fleshy

lethy lust.

And when all would not helpe, inso-
much as his Curtesan did openly deride
him, as an impotent Dewter, and that
she esteemed moze of the foresaide little
Cardinal de Monte, hee caused her to be
throwne in a stinking dungeon: yet af-
terwardes, of meere pitie and loue vpon
her, hee let her free againe, and hauing tired him
selfe on her, in his vniaturall lust, & fur-
ther being desirous to solace himselfe in
bedde with the foresaide Gentlewoman,
did one night eate so many Snayles, and
dranke so much of the foresaide wine cal-
led Mangaguerra, thereby hauing recou-
red a freshe youth, that he got to bedde
with her: from whence hee neuer rose,
but was bozne wth his heeles forwardes
vnder the greene couerings. Vpon
an Epitaph was grauen on his graue,
as followeth.

*Le Donne, Lumagi, & Mangaguerra,
M'hano lemato dalla Sedia, & posto in terra.*

That is to say.

Women, Snayles, and Mangaguerra brane,
from stately seat, haue brought me in graue.

Armes of the
second quarter
of holy Popes.

The third eight
degrees.

He shall then (as of duty to him ap-
pertaining) shut vp the second eight de-
gree, for so much as he had aduertured his
life in the danger of who: the & most fil-
thie incontinencie, and therby hath pur-
chased an everlasting name, amongst the
noble predecessours of the Clergie: who
(most triumphantly) beare in their
armes, Buckes, Bulles, Beares, Leopardes,
Harpies, Sowes, Mares, & salt Bitches: And
in their banners, the Cities of Rome, of
Sodom & Gomorra: of whence their no-
ble race is proceeded: & for their Squires
they haue Ammon, Absolon, Sardanapalus,
and Heliogabalus.

Now followeth the 3. right degrees,
from whence the sacred stock of the spi-
ritualtie is sprung vp: and these proceed
most of greedy couetous persons, & ra-
uening bloodhounds, which haue pur-
chased the Seate with money & bribes:
and further haue stirred by great com-
motions and troubles, and shed muche
blood, Therefore they weare in their
armes, Lions, Wolves, Crocodiles, Tigers,
Eagles, Griffons, Hawkes, and Ravens. And
haue for their Squires, Cain, Nemrod, Ba-
lu, Nero, and other such like. Part in
their

their banners, they beare the Titles of Rome and Edom.

The first of these Noble personages, may be Pope Formosus, (who reigned about the yere 893.) together with his successors, who haue brought such dissensions and discords in Christendome, that in many yeres after coulde not be appeased. For the emule which the one bare to the other, was so monstrous and unnaturall, that Stephanus the 6. caused the dead body of Formosus to be taken out of his grave, and congregating a Council for the same, did first command him to be clothed with a Popes habit, and after stript him of that, clothing him with lay apparel and after cutting two of his fingers frō his right hande, caused them to be throwen into the river of Tiber, & then buried him as one of the vulgar and vnlarned sort: and caused al his ordinances to be voide and of no effect. To the contrary whereof Romanus the successor of Stephanus, did establishe & allow againe all his actes and ordinances, and made those which Stephanus had enacted to be frustrate and of no force.

Whome also in this case Pope Theo-

More billoria.
 & Naucitrus.

More billoriar.
 Robert. Barnes.
 Chron. Sigisb.

Christopher.

Sergius. 3.

In the 3. Degre
 of the second
 quarter *Sup.*
 Chron.

dore the second did follow, establishing al
 those which Formosus had ordayned to
 beare charge. The same also did (though
 not without great stirre and commoti-
 on) Iohn the tenth who did succede him,
 and did not onely dissanull all the Actes
 and statutes of Stephanus, but farther
 caused them in a common and bulgar
 Councel to be burnt. After whom did
 presently followe, Benedict the 4. and af-
 ter Benedict, Leo the 5. After the which
 Leo followed Pope Christopher, whome
 we may of right, place in the second de-
 gre of this thurd quarter, soylomuch as
 he did imprison those, which had recened
 any preferment of the foresaide Benedict
 the 4. & obtayned the seate perforce: so as
 poore Leo through sorowe dyed. But this
 great vngreatfulnes of y^e foresaid Chri-
 stopher was woorthly repaide: so; Ser-
 gius the 3. a notozious who;ehunter (as
 was signified before) did apprehend him
 there also, & first kept him in a Cloister,
 afterwarde in a common gaole, where
 pittifully he ended his miserable dayes.
 And this is the same Sergius, who yet
 once againe commaunded the foresayde
 body of Pope Formosus to be digged out
 of

was digged out of his graue, and most inhumaniely to be beheaded, & his other three fingers to be cutte off, and so did throwe the body into the Riuer of Tyber: yet notwithstanding was it (in the time of Anastasius the third) fished out againe: and being in S. Peters Church, honestly buried, was by the Images & wooden Idols (through a speciall miracle) nodded vnto, and bid welcome: if histories doe not lye. But that is a small fault: Once we wil make this good man Sergius quarter maister in this third degree, considering that of so worthy a fellowe, all other Popes, and the whole Clergie are growen like maggots of a rotten Cheese.

Pope Formosus beheaded.

For the fourth in this quarter we may see Pope Boniface the 7. who hauing attained the seate by vnlawful meanes, began to perceiue that hee was not well thought of, nor assured at Rome. And therefore, he got him packing to Constantinople: but so got not priuily to steale and take with him, all the costly iewels & treasures of the Churches. Whereof (within eight moneths after hee was abandoned) he had made a great spasse of

Boniface the 7.

This history is rehearsed by Nauclerus, Rob. Barus, & Corn. Abbas.

¶ q. 2. monie;

monie, where withall he wrought so wile,
 lie, and blinded the eyes of all the Ro-
 manes, in such sort, as they perceiuing no
 more his wickednes and naughtie dea-
 lings, did receiue him againe, and per-
 mitted thom selues with the shine and
 brightnesse of the Golde to be blinded:
 so as he founde meanes to apprehend as
 prisoner Pope Iohn the 15. who was
 placed in his rōme, and hauing put out
 both his eyes, did furnish him (in prison)
 to death, and so got the gouernment vnto
 him againe: Howbeit he inioyed not long,
 for beeing shortly after ouertakē with a sud-
 dain death, was by the common people tra-
 led alongst the streetes, being thrust through
 with speares and bodkins, and at last buried
 like vnto a lay and common man.

Pope Iohn
 his eyes put
 out.

Boniface the
 viii. his death.

Benedict the
 8. vpon a black
 horse.

Falsie tempor.
 and other Epi-
 scopographers

Where may nowe followe Benedict the
 eight, who may set out this quarter with
 his armes: of whom the Histories doe a-
 græ in one, that after his death he apper-
 red to a Bishop in a fearefull shape, sit-
 ting vpon a black horse: and when the
 Bishop had demaunded of him: Art not
 thou Pope Benedict, who is departed this
 worlde? He answered: I am verely the
 subtile and miserable Benedict. But how then
 standeth

findeth the case with you, good holy father
(quoth the Bishop?) **W**herunto he an-
swered: I am moste pittifully tormented &
martyred: notwithstanding the mercie of
God is not quite shut from mee, if so bee I
may be holpen with Prayers, Masses and Al-
mesdeedes: and therefore shalte thou goe to
John my successor, and tell him that in such a
coffer or chest, hee shall finde a great summe
of Monie, which hee must distribute to the
poore: for what soeuer was given for mee
before, will not helpe, because it was stolen
and euill gotten goods. **W**herupon the
Bishop, hauing done his message, did
forsake his Bishoprike, and placed him-
selfe in a Cloyster. **B**ut whether this
be true, or whether it be a lye, or that the
Diuell or some fiend appeared in like-
nesse of the Pope, I refer it to the Doc-
tors of Louen to iudge. **O**nce, so so-
much as all Historiographers doe wit-
nesse alike, it is manifest, that hee, as
well as his predecessors and successors,
did gather the moste parte of their sub-
stance with roving and stealing, and
heaped the same by vngodly meanes:
wherefore it is reason, that he be also al-
lowed a roome in the thirde quarter.

The first place in this quarter we may
 Clement the 4. bequeath to Clement the 4. who coulde
 finde out most notable meanes to fetch
 in money and goods. For being crowned
 Pope, he sente for Charles the French
 kings brother, and made him chiefe coun-
 sellour and Generall over the Citie of
 Rome: & further caused him to be crow-
 ned by his Cardinals king of Hierusalem
 and Sicil: yet vppon condition, that he
 shoulde by vowe, plight him selfe to pay
 yeerely to the Church of Rome, fortie
 thousand crownes of golde, & should not
 at any time accept & dominion of Rome
 at the handes of the Almanis, although it
 were profered vnto him. And after that
 in the yere 1267. when Conradus the
 right & naturall king of Sicil, being fled
 out of the felde, and from the discomfi-
 ture which hee had receiued of Charles,
 was deliuered into his hands, the Pope
 wrought so much by his practises, that
 he was at Naples together with Frederike
 Duke of the Cast Countrie, and others
 more, against all right and reason, most
 lamentably beheaded. Beside this hee
 was & cause of the x. penny leuied through
 out all Germanie, and banished John Teu-
 conicus

Reueler, Carion.

Tenth penny.

monies because he had bent himselfe against it. In summe, seeing hee coulde finde such meanes to catch Coyne, it is mete that he helpe to furnish this thirde parte with his armes & valiant actes.

Further in the seventh degree of this quarter, may we place Eugenius the 4. ^{Eugenius the fourth.} of whome all Popes and Cardinales, Bishops and Prelates and the whole spiritualtie, are as of a fruitfull stock sprung forth: Notwithstanding, that hee was at first driven out of Rome by the Citizens, as one who set all thinges in debate, and was with stones and darts driven through Tyber, and so hurled out of the towne. And after that, was lawfully and often summoned by the Councell of Basill, to appeare, being complayned on for a mutiner and a stirrer of sedition, for a bloudthirstie and wicked man, and for a persecutour of the spiritualtie. And when he would not appeare, for feare leaste it might have happened to him, as it did not long before in the councell of Constance, unto John the 23. he was at last lawfully & iustly deposed and banished. Yet this notwithstanding at the last, by force of armes, with the

Search the
councell of
Basill.

ayde of the Dolphin of France, (who afterwarde was called Lodowick, the eleventh) hee recovered his State againe, after that he had disturbed the Councell of Basle and had rayled a great tumulte and schisme, the which continued more then xij. or xv. yeeres after.

Julius the .2.

Lastly, for the Lock of this quarter, can not be founde any more fit then Iulius the seconde, of whome is written, That he threwe Saint Peters key into the river of Tiber, protesting that (thenceforth) he would vse and helpe himselfe with Sainte Pauls woorde. And in very deede he passed his whole time of Popedom with warres, and effusion of blood: for albeit that he was merucilously addicted to drunkennesse and to other fleshly filthinesse, and especially to the sodomitical incontinencie, like as appeared by two noble Children which the Quene of France had sent to Rome by the Cardinall of Nantes, which did further this god holy father in his beastly appetites: yet besides this he had no greater pleasure in the worlde, then in warres. For proofe whereof, it is to bee reade in all Chronicles, that he within the space of seven

seven yeeres) had brought about two hundred thousand persons to their end. And therefore it is good right and reason, that he with his armes shut vp this quarter.

Alle in ight ouer & aboute haue brought in this quarter, many other Popes and holy fathers of the Clergie, who maintained the contrarye part against the Emperours, with great commotions, warres, and bloodshed. Like as haue bene Gregorie the seventh, Victor the third, Urban the thirde, and Pa'chal the seconde, against Henry the fourth: Gelasius the second, and Calixtus the seconde, against Henrie the fifth: Adrian the fourth, and Alexander the thirde, against Frederike Barbarossa, which was also troden vpon with facts by Alexander: Honorius the third, Gregorie the ninth, & Innocent the fourth against Philippe the brother of Frederike, and against Frederike the second the first Fredericks sonne, & against Conrade the sonne of Frederike the second: And Clemens the fourth against Conradine king of Naples, and sonne of Conrade. Insomuch as they handled the matter so roughly, that after William Duke of Holland, the Dominion of Rome was for the space of xviij yeeres without

without an Emperour, untill that Rodolphus of Hasburg was elected so; Emperour: who so; that cause would not come there, taking example (as he said) by the ffore, whereof Aescop maketh mention in his fables: who being sent so; by the diseased Lion, to visit him in his sicknes, like as other beastes had done, made aunswere, That the foote-steppes did fraye him, which were all bent towarde him, but there were none which returned againe.

We might then (say I) rehearse all such worthy champions and holy fathers, and inserte them in this quarter, which haue so wilfully breathed against Emperours and Gods anointed. But so much as our intēt is not to repeat every Popes historie, but only to manifest the noble progenie of the holy and reuerende Clergie: And that eche may very well know, that in the register of kindred we cannot number further than 33. degrees, to shew a noble descent, the rather so; y we haue briefly touched such Popes and their seates, where any mentio hath bin made of them: Wherefore do we referre the reader in this behalf, to the Historiographers,

graphers, and prosecute our last 8. quarters of the Papistlicall discent, with their stutchions, banners, and quarter masters, in due and decent order.

So then, do these eight last quarters depend vpon Coniurers, Necromancers, poisoners, & other such like, which worke with the diuell and his craft: and weare in their armies Owles, Howlets, Batres, Ikes, Crowes, Black dogs, & diuels clawes. for their squiers do I knowe none more werte than the diuell him selfe, whom in their coniuration they innocate, and call vpon, except they would haue Simon and Eymas the coiurers: In like maner, and for their banners, can they not finde more fitter cities, than Rome, Babylon, & Aegypt. fro whence their Gentilitie hath taken rote: forsomuch as they haue alwayes bene replenished with such diuillishnes: except they will haue hell it self, where their first father y diuel long since hath sarried and prepared their places.

Now then, in the first commeth our Syluester the second fourth as foxema, who was Pope about y yeere 998. This was first a Monk, at Fluera (vnder the obmipion of Orleans named Gerbertus,) and after

The fourth and last 2. quarters.

Armes of the 4 quarters of the holy Popes.

Syluester the 2. the conlure r

after that, being remoued to Ciual in Spaine, to studie and applie his booke, got a Maister who was skilfull and of great experience in this arte, and by the ayde of his maisters daughter, with whom he was very familiar, did steale one of his especiall and chiefeest bookes in that art, and got him packing there withall, without saying farewell. And to the ende he should not be trapt in his thauerie, he did bequeath the Diuel his soule, with a solemne othe: alwayes prouided, that he might returne into France, and be prosperous in his attempts. After that, he became a Scholemaster, and further maister to Othonis the third, and to Robert Hugon Capets sonne, and to Lotharius, by whose ayde he was made Archbishop of Rhenes: howbeit, Benedict the seventh, deposed him as an Heretike and Coniurer. Yet after that, by the helpe of Othonis the third, whom hee had taught his art, he became Bishop of Rauenna, and at last, to be short, Pope of Rome: & made with his maister the deuill a compact, that he should liue so long, till he sayde Masse at Hierusalem, supposing that the time would neuer haue happened. But
the

*Placina and all
other histories.*

the maister deceived the scholer: For in the citie of Rome was a Chappel, which was called Hierusalem, in the Church of the holy Crosse, and saying Masse there, he was sicke, and perceived the diuels coming for him to their feast. And here upon the Hystoriographers declare, that he became penitent, and confessed openly his offences, commanding that his dead carcase should be throwen upon a carre, and the open permitted to drawe it, whether they would: so the open drew the carre before Saint Johns Church at Larciano, where he lies buried: and it is sayde that he wrought many miracles there. Yea, this is to be seene before the same church pictured very branely in a table. And therefore this holy Syluester shall occupy the first place in this last quarter, so much as of him are proceeded all other hellish fathers, which with their plague spiritualtie haue possessed and replenished the worlde.

After this may followe Iohn the 19. who likewise had friendly and familiar conference with Robin goodfellowe, like as had bene taught him in the schole of the foresaid Syluester, and with the ayde of his

John the 19. This is written by Bruno the Cardinal, and Blondus the Hystoriographers.

of his maister the diuell, got the Popes
triple crowne on his head, about the
yeere 1005. but possessed it but 5. mo-
neths. And after, went to catch Poles
proceeding forwards to vieto his maister
Paygame in Purgatorie, or thereabout.
Yet in that short time, he did great good.
For he confirmed All soules day, which
then was newly invented and first regis-
tered in Clunie Abbie by Odilius. I sup-
pose he knew before, y he should shortly
after go visit the soules in purgatorie, &
helpe them there to celebrate their feast.

Robert. Barnes, &
Supple. Chron.

The third place we can not by right
Benedict the 9 attribute to any sooner, then to Benedict
the ninthe, who before being called
Theophilaetus, had lien at studie toge-
ther with one Laurentius, Archepriest in
the schole of the foresayd Gisbertus (who
after was called Syluester the second) and
was faithfully instructed in his worthe
science, whereby he atchieued the Popes
ly Seate, and farre surpassed his Uncle
Benedict the 8. (who had reigned not long
before him) in all subtiltie and craftie
dealings, like as histories make men-
tion: He reigned in the dayes of Conrad
the second, and Henry the thirde. And after
being

being departed this life, appeared to an hermit, in the likenesse of an horrible & unnaturall beast, hauing head and tayle like an Asse, and the rest of his body like a beare. And being knowe of the hermit, and demanded what the same signified, made answer, that he ought not to maruell thereat, considering that by Gods iust iudgement he was perpetualy condemned to the same, as one who after a beastly manner had liued without faith, & belasse, without reason and lawe in this worlde. Like as by all credible histories is vniformally declared: and therefore was in his life time complained vpon so many shamefull actes which hee had committed. And in the thirteenth yere of his Popedom he was banished Syluester the third being chosen in his roome, who also was deposed within nine and forty dayes after, as an vnmete & vnlerned man. And the foresaid Benedict put in againe, who within a while after was put forth againe, and Gregorie the first taken in his stead. Whowbeit some Historiographers will say, that he was not deposed the second time, but did of mere covetousnesse for ready monie sell his title vnto

This historie is rebrasted in
*Supplem. Chron.
More historiarū
Fasciculus Tem-
por. and others*

*Iohes. Marius,
Fasciculus Tem-
porum.*

*Iohes. Marius,
and More histo-
riarum.*

Robertus Barnes
or Naucleus.

Gratianus.

Supplm. Chron.
Robertus Barnes

Damasus the 2

unto the said Gregorie. In fine, this is the effect. That there were the same time three Popes at Rome: namely, Benedict, Syluester and Gregorie, who did al at once drawe for the longest cut, and dwelt so long, till the fourth named Gratian did arise, who had likewise gone to scholl with Syluester the second, and played his part so neatly, that he bought all their three partes, and became Pope himself. How be it, that he, like a Simoniack, that is, one which was crept in with coine, was first by the Spiritualtie of Rome, and after by the Emperour Henrie in a generall Councell deposed, and one promoted to his place, called Sindegerus, who (after that) would be called Clemens the second. But he likewise made the matter short: for nine monethes after kept Damasus the second in place, hauing poisoned the other: and scaled the Romish Seate himselfe without a ladder, that is, without election of the commonaltie, or helpe of the Clergie. Wherefore we may allowe him the fourth degree of this last quarter: considering that in those dayes the most part of Popes and other Prelates were addicted to sozcerie and poisoning, with

with other diuclish demises: whereof his
 stories doe sufficiently witnesse, & makes
 mention at large.

The fift place (by all reason) doeth be-
 long to Gregorie the seventh, which be-
 fore was named Hildebrand, who (as hi-
 stories declare) did temper his Triacle
 so wel, that as good as fire or fire popes
 were by the Italian Diablene brought
 to their baine, to the ende he might finde
 a ready beaten and troden pathe to their
 place: yea hee was also a scholar of the
 famous Syluester. For so much as Syl-
 uester (as hath bene shewed) did instruct
 Laurence the Archpriest, and Theophila-
 nus (who after was called Benedict the
 ninthe,) and Laurence did teache this Hil-
 debrand, who thereby attained to the holy
 seate. And notwithstanding that first in
 a Councell holden at Worms, he was for
 a Coniurer and craftie villain, who by
 policie had obtained the Popedom, and
 also after that, in a councell holden in the
 cite of Brioxe by many Nobles and Bi-
 shops, and lastly in a councell at Mentz,
 as a Simoniacke, or a merchant of Vene-
 fices, and a seditious mutiner, depouled
 from his seate: being accused & lawfully
 charged,

Fascic. 17. m. 17. 17. 17.

charged, that he stille, and with bribes crept into the same, and had brought all Christendome into a commotion, sowen discord on all sides, did mainteine and receiue vnder his tuition, all Periuersers, Spurtherers, Church spoylers, Willains, Thieves, and such as by fire consumed true mens substances: like as after ward him selfe (lying on his death bed) did confesse. Yet, all this notwithstanding, he wrought so much with helpe of his master whom he serued, that he againe (like to a cat) did clamber on his seat, and did worke all the spight and hurt which he could deuise vnto the Emperour. Heare the fourth, suborning certaine persons, some with treason, some with poison, & some with other treacherie and subtilie deuises, to procure his ende. And the better to atchieue his intent, did commonly beare in his bosome a booke of Petroniæ. Pea his Secretarie Iohn the Bishop of Portus, did testifie in a publike sermo, that he had committed such factes, wherby he deserved to be burnt quick: so much as he had throwen the holy Sacrament into the floure in his conuise, to the ende he might haue knowledge from the diuell,

This declareth
the Cardinall
Arno, who li-
ued in those
dayes.

binell, of his good fortune and succession against the Emperour Henric. And this is the holyman which did forbid Priests, and the rest of the Clergie, to marrie wives: yea, that none should bee receiued in any office pertaining to the church, except first he were sworne to line chaste and vndefiled, that is, without a married wife. He also did forbid all Christen people, on the Saturdayes, and all Monkes for euer to eat flesh. Likewise, he did separate Azo the Governour of Esten from his wife the Duches of Matildo, vnder pretence that they were a kinne within the fourth degree: but in very deede, it was because hee would haue the woman at his pleasure: like as all histories do witnessse, that she had great familiaritie, friendly conference, and continuall conuersation with him.

Marion, Secund

*Cap. qua. t. dicit
Sabb. de consecr.
dist. 5. Ca. Carnis
um. de conserva.
dist. 5.*

*Marina, Nansen.
Abb. Vrf.*

What say you then, was not this sel-
lowe holy enough, to occupie the fifth
place in this noble quarter?

So to then, after him may followe in
this quarter Iohn 21. (who reigned in
yere 1276.) for that he did give such cre-
dit to his knowledge of Geometrie, and
to the Geométriciás of starre Prophets.
that he spared not to saye, That by
the same he was assured to line a long

Iohn the 21.

Rt 2

time.

time. But hee deceiued none more than him selfe. For hee continued but eight monethes in his Popedom, being suddenly slaine in the citie of Viterben, by the falling of a chamber, which hee had caused there to be built: so as it is manifest, that this was one of the Diuels pranks, who had assured him so finely of a long life.

Alexander the
6.

Nowe so: to furnish the seventh part of this last quarter, wee can finde none more fit than Alexander the sixt, who before was named Rodorike Borgia: and being Cardinall sought by all meanes possible, to waite Pope: finding in the ende no waye more commodious to atchieue the same, than by framing him selfe to the studie and exercise of Necromantie or black science: which art hee most diligently did applie, and thereby examined the diuels, whether they would willingly and without grudging, presterre him to the Popely crowne. Wherevnto they presently consented, with condition, that hee should be sworne to be subiect and seruiceable in all matters vnto them: wherevnto with right good will hee also did condescend; desiring onely, that when this

this compact should be confirmed, the di-
uell should not appeare in any fearefull
likenesse, to demaunde the accomplish-
ment of his othe, but should shewe him
selfe in the habit and semblance of a Pro-
tonotarie. The diuell (who could not
hane wished a better vizard) was soone
intreated to shewe him that pleasure.
So it fortuned on a time, that the Cardi-
nall did walke in the auncient citie of
Rome, to the mount called Monte Caval-
lo, and drew him selfe aside in a somner
parler, or place of pleasure, where by-
ding alone, his lordly Protonotarie came
also treading in, in the similitude of a
comely middleaged man, seemely appa-
relled with the habit of a priest. And ha-
ving taken the oth of the Cardinali ac-
cording to his wish and prescribing, did
assure him to become Pope: and that a-
greed very friendly vpon the time wherein
Borgia should reigne as Pope, to witte,
1108. In fine Borgia was made Pope, &
gane himselfe thoroughly to all maner of
pleasure and desire of his flesh. Vee laye
with his owne daughter named Lucretia,
which neuerthelesse was vsed in like case
the same time by his sonne her own bro-
ther,

ther, called Valentin Borgia : insomuch as
of his daughter hee did not onely make
his bzide, but also his daughter in lawe,
like as her Epitaph (ertāt on her graue)
doth expresse declare. He caused likewise
the good man Hieronymus Sauonarola to be
burnt at Florence, because hee did boldly
preache against his wicked life and do-
ctrine. Besides this, he did covenant and
agree with the Marranes, which is, with
the reuoked Christians. Yet further, af-
ter he had committed many murthers,
as well with his owne handes, as also
through the meane of his aforesaid sonne
Valentin, who had raised a commotion
through all Italie, and had brought Iaco-
bus Caietanus, the Cardinall Vrsin, and
the Abbate Alluiane, with many other
more, to their ende. He would at last at a
banket (which very liberally hee had
prepared) haue poysoned a Cardinall:
So it chaunced, that through mistaking
the one bottell for the other, hee which
filled the drinke, did serue the poyson to
the Pope him self: insomuch as he there-
with did swell, and became exceeding
sicke. The while nowe, that good coun-
sell with him was deare and farre too
late,

ſerke, hee ſent one of his moſt truſtie ſer-
uantes called Modena, into a ſtudy ioy-
ning next to a chamber where hee laye
in bedde, to ſetche a preatie golden booke
of Necromancie, which hee had alwayes
moſt careſully kept amongeſt his coſtly
and chiefest ietwels. And as the aforeſaid
ſervant was entring into the ſtudie, hee
ſawe the aforeſaid Protonotarie ſit-
ting in the Popely habit, who did ſo wel
reſemble his maiſter in all reſpectes, as
if it had bene him ſelfe. Whereat being
greatly frighted, and in a manner halfe
dead through feare, did retire backe, un-
till his maiſter the Pope had remind
him agayne: and then adventuring the
ſecond time to enter the ſtudie, was aſ-
ked of the Diuell, what hee had there
to doe: who answered that the Pope
had ſent him for a booke. Then roared
the Diuell with a terrible noyſe, and
cryed out: I am Pope my ſelfe: where-
with hee vaniſhed awaye. After the
which time, the Pope began to haſten
toward his ende. Yet a litle before his
death, did his maiſter appeare once more
in likenelle of a Poſte or Purſeuant, and
having had long conference and a longer
diſcourſe

discourse with him, did teache him his Arithmetick, or his table of numbring, effectually giuing him to vnderstand, that eleuen and eight did signifie eleue yeeres and eight dayes, and not nineteene yeeres; so as the Pope had reckoned without his host. And then with a filthy stinck hee departed from my lord the Pope, who immediatly after followed, and with his faithfull maisters departed this worlde into the Popes heauen. Nowe, seeing his Requiem is a singing, We will affoord him this seventh place in the last quarter.

Parle the 3.

The last and best, which may not only conclude the fourth quarter, but also shutte and seale vp the whole register of hundreds with his noble armes & Popely actes, is Paule the third, whose high renowned and noble seates do shewe themselves partly in all the soure quarters: for he is at first, a kinne to the fathers of the first quarter, insomuch as he was, all his life time, a notable Epicure: openly scoffing at Christ the sonne of God, and esteeming the worde of God for a vaine fable. Like as they do sufficiently know, which in his time haue frequented and
 beng

born at Rome.

After that, he is a kinne like wise to those of the second eight quarters, so much as hee was not simply a whore-monger, but beside the women which he defiled being the Popes Legat, was by his kinseman Nicholas Quorreo taken with the manner, whereas he being a bed with his owne Cousine Germane Laura Fernesha wife to the said Nicholas, was for the same cause, by him thrust with a dagger into his body, whereof he bore the scars to his grave. For he did lye with his owne daughter Constantia; and to the ende he might the more safely do the same, did poyson her husband named Boza Sforza. He had also a sonne called Peter Aloysius, who knewe very well howe to followe his fathers footsteps. For besides innumerable shameles and most detestable crimes, which would bee too tedious to repeat, he did perforce ra- with the Bishoppe of Fances, and abused him, with helpe of his seruantes, to the satisfying of his most horrible Sodomit- ticall lechery, wherof the good Bishoppe (through sorow & anguish of heart) dy- ed: which notwithstanding, the good sonne

Laura Fer-
nesha.

Constantia.

Peter Aloysius.

Julia Fernelia,

sonne got of the holy father for a reward
 of his good verbe an Earledome of foytie
 thousand Ducrates a yere. But what
 marnell is it, that he forboze and main-
 tained his sonne in such a dishonest and
 detestable life, seeing himselfe through
 the who:redome of his sister *Julia Fernelia*,
 which she had committed with Pope A-
 lexander the first, was called to be one of
 the colledge & fellowship of Cardinals:
 for as much as she did threaten to for-
 sake the Pope, unlesse he would bestow
 on her brother a Cardinals Hat. After
 this he dooth raine kinred of the third 8.
 quarters: considering he kept open shop
 or market of all manner of benefices, and
 merchandize. For being by Pope Cle-
 ment (who lay at Rome as Prisoner in
 the palace called *Castra de Sancto Angelo*)
 sent of an Embassage to the Emperour
 Charles, would not take it upon him, but
 that the Pope must first refer his young
 Nephew to the bishopricke of Parma, who
 was but a childe of 1. yeeres olde: & after-
 wards being Pope, did give all or most
 part of his treasure, pertaining unto the
 Churches, unto his friends & kinnsfolkes,
 as wel women as men: yea sold from the
 Duke

Duke of Ferrara two towncs called Modena and Rhegium. He alienated also Parma and Plafancia, and gaue them to his friends. He was not abashed to raise all manner of strange impostes & taxes, and to demand of his subiects 3000. ducates a yere, and besides that sometimes the tenthes, sometimes the one halfe of their fruites, to graue the common people to the very bones, & gather mony frō all quarters & corners. And further touching bloodthirstines & murther, therein he was a Doctor, long before he got the Cardinals hat on his head: for in the daies of pope Innocēt, he was thowen into Bocardo for two murthers by him committed, & for poisoning his own mother and Nephew: insomuch as he hath also deserved a place in this 4. and last quarter: considering he was so skilfull in tempering an Italian figg, that he did not spare his own natural mother. Yea, after y he did bring his owne sister to her baine, who other wise was none of y holiest. Besides this, he was a necessary & toward companion in Necromancie & diuinish artes: as appeared by his indenor and diligence in preferring (so much as in him lay) all those

Murthers
committed by
Pope In'ce.

those of the same science, to wit, Cecilius, Marcellus, Gauricius the Doctingal, and other moze his appoyned friendes and selowe students. To conclude, he is the very same, with whom wee made to fill up this beaderowle, and to bring these rrry noble degrees vnto one notable stock or graft, from which all our holy Clergie, all our triple crowned Popes, all bloudy Cardinals, all mytred Bishops, all laye Abbattes, fat Curates, hooded Monkes, idle Chanons, Masse priestes, shanen Clarkes, sytting Runnes: In fine, al the shauen sorte are proceeded and sprung vp, and further, haue filled the Earth, as with a heape of Grasshoppers.

The iiii. Chapter:

Declaring that the lewd & wicked life of priestes cannot be a let to the administration of their Sacrament. And here in is treated the brybery and chapping of benefices used in the holy Church of Rome.

SEing then, that our Cleargie is descended of so high, holy, renowned, noble, and right honourable stock, of all sides, that they can shewe and declare all the armes and banners of their ppedes,

so, so exactly and perfectly: wherefore
 then should they not (as of right to them
 appertaineth) possesse their fathers rites
 and reuenues, and inioy all the priuile-
 ledges which of olde are bequeathed and
 giuen vnto them: and which (many hun-
 dredth yeres agoe) they haue alwayes be-
 leved: Good reason then, that they should
 after the auncient accustomed manner
 of their olde mother the holy Romish A-
 postolicall and Catholike Church, inno-
 cate and call for helpe of their olde Fa-
 thers, whensoever any beauties or trou-
 ble doth seeme any way to come vpon
 them. And especially in this that our Sp.
 Gentian doth here diligently treat vpon,
 to wit, that the wicked and lewde life of
 Priestes cannot staine or disgrace the
 commendable and worthy order of their
 admission to be Priest. And it is in deede
 true, for else the matter would cotten but
 illfauouredly with our louing mother the
 holy Church: for to the ende I neede not
 rehearse euery senerall parte, wee haue
 hearde aboue, that the decrees doe menti-
 on: If any Pope or other religious per-
 son, doe with Simonie, that is to saye,
 with giftes or bribery, with affection or
 friendship,

Looke before to
 the 1. Chap.
 of the first part.

friendship, or with any other vnder
 meane, obtaine a benefice, lining, or other
 spirituall stipend, the same shal not on-
 ly be banished and accursed, but beside al
 whatsoeuer he doth, or ordaine, shall be
 accounted without force, voide, and of
 none effect. And all Priests and those of
 the Clergie placed & appointed by him.
 shall likewise be banished and excom-
 municated with him. Some helpe god
 Lady of Walsingham: for is it possible to
 finde one amongst ten thousande, which
 can get his benefice other wise, then by
 such prettie practises & cunning sleights?
 I referre that to the worshipful Abbot
 of S. Bauen at Gaunt, and to the Secreta-
 ry Argenterus, and to Morillon the Car-
 dinall of Grandueile, his brokers, which
 were wont to be called the A.B.C. of
 benefices (because he had so many bene-
 fices, as there are letters in the crisse
 crosse rowe) I refer it (I say) to their
 consciences, if perhaps there is any con-
 science at all left in them. They knowe
 howe indulgences & aduonsions of bene-
 fices were wont to be delt withal. They
 knowe also what subtile practises that
 the good Cardinall Grandueile hath
 brought

Pigilius. A
Argenterus. B
Morillon. C

brought vs in the lowe Countreys,
to scumme the beste fat from our pots,
with the scumner of indulgences, and
there the sheepe where others sheare the
hogges. I referre me also to the Nota-
ries, Bul writers, Registers, & secre-
taries of the Romish Court: they know
what notable game they p'rely put up
by their boxes for all the Pardons, dis-
pensines, expectancies, Priviledges,
Buls, new provisions, vocato:yes, com-
mendations, absolutions, dispensations,
for to compasse three, foure, or ten bene-
fices at once, for Prototonotariships, pro-
motions of Chaplaines, conservato:ries,
Renovo:yes, Reductiōs, Exemptions,
and other such like paultris more, which
we haue rehearsed before.

But I pray you, was there ever any
Pope, which obtained his place other-
wise, then by giftes or bribes, or with o-
pen force and armed hande? What ap-
peareth sufficiently by the horrible
schismes, contentions, murders, and
wars, wherewith histories are so throug-
hly replenished, that it is wonderful pen-
tioning at last of 22. manifest schismes,
wherin were sometimes two, sometimes
three

Peruse Ioh-
Marins, and o-
ther Historio-
graphers

thre, yea foure hopes at once, each con-
tending moste busily against the other
to winne the Bell: and that continued
sometimes thre or foure, sometimes ten
or twentie, yea, sometimes thirtie and
fourtie yeeres!

Plus the 4

But I omit all the rest, onely calling
to minde the late passed hope Pius the 4.
Hath not he openly on a time with re-
monie, an other time by faire promises,
bought the voice of Cardinall Caraffa,
and his adherentes (which alwayes held
the contrary parte against the Fespeles,
and Maquians?) Did not he promise the
sayde Cardinall a Pension of many
thousande Duckates a yeere, to receive
them out of the reuenues of the Bi-
shoprike of Toledo in Spaine, which he
by meanes of the Duke of Florence
(who was suretie for the same) would
cause him to obtayne, and also certaine
fortes and Castles situate in the land
of Naples, which he shoulde deliuer in-
to the handes of the Duke of Paliano?
And at last when the time of payment
was come, he caused the Cardinall to be
throtled with a Raphin about his neck,
and his brother the duke of Paliano to be
beheaded

beheaded, and further payment they might take where they could. But what made I (by sundry examples) declare, that which a calfe with one eye might lightly perceiue? The Lawier Marfilius Patavin himselfe could wel discern this, & by writing testifie with these wordes following: *Quid aliud Roma, quàm St-* *In defensione*
moniacorum undique concursus? *pacis, cap. 24.* What is *parte. 2.*
 to say: What els is at Rome, but a gathering and flocking from all places of bribing Heretikes, and brokers of benefices?

The same did the Monk Baptista Mantuan lament, writing thus:

Vernalia nobis

Templa, Sacerdotes,

Altaria, Sacra, Coronæ:

Ignis, Thura, Preces, Coelum,

Est Venale, Deusque.

Which might be thus englished:

Wares of all sortes

are heere to be sold:

Buy what you will,

for money downe told:

Churches, Priests, Altars,

offerings, and Crownes:

We passe, for quicke sale,

all cities and townes:

ss

Fwe,

three, yea foure Dopes at once, each con-
tending moste stiffly against the other
to winne the Bell: and that continued
sometimes three or foure sometimes ten
or twentie, yea, sometimes thirtie and
fortie yeeres.

Plus the 4

But I omit all the rest, onely calling
to minde the late passed Pope Pius the 4.
Whom not he openly in a time with reu-
monie, an other time by faire promises,
bought the voice of Cardinall Caraffa,
and his adherentes (which alwayes held
the contrary parte against the French
and Maquians.) Did not he wor-
sayde Cardinall a hundred
thousande Duchates to paye
them out of the reuerend
shoppe of Toledo in Spain
by meanes of the Duke
(who was suretie for the fa-
uour him to obtayne, and of
fortes and Castles situate in
of Naples, which he should deli-
to the handes of the Duke of Pal-
And at last when the time of payment
was come, he caused the Cardinall to be
throtled with a Raphin about his neck,
and his brother the duke of Pal-
beheaded

beheaded, and further payment they might take where they could. But what made I (by sundry examples) declare, that which a calfe with one eye might lightly perceiue? The Lawier Marfilus Patavin himselfe could wel discerne this, & by writing testifie with these wordes following: *Quid aliud Roma, quàm Semoniacorum undique concursus?* In defensione pacis, cap. 24. parte. 2. That is to say: What els is at Rome, but a gathering and flocking from all places of bribing Heretikes and brokers of benefices?

And thus did the Monk Baptista Man-

writing thus:

Alia nobis

tes, etiam Sancti Spiritus

Coronæ:

es, Coelum,

isque.

It be thus englished:

es

be sold:

you will,

for money downe sold:

Churches, Priestes, Altars,

offerings, and Crownes:

We passe, for quicke sale,

all cities and townes:

ss

Fre,

*Five, Frankincense, Diriges,
and pardons from paine,
Hell, Heauen, God, the Diuell,
we geue all for our gaine.*

Wherewith a good Abbot doeth finely agree, who being asked, *Papa, cuius partis orationis?* That is to say: What part of speache is this word, Pope?

Answered, that it was *Participii partis, Quia partem capit à Clere, partem à Seculari, partem ab viroque, cum totius orbis doloris significatione, sine modis & temporibus.*

That is to say:

This worde Pope is a Participle, or of the qualitie of those which put forth their hands on both sides of the dishe: for he receiues of the spiritualtie, he receiues of the téporaltie, and doth part stakes on both sides without measure or end, to the great anguish and sorowe of all the worlde.

And for pꝛoofe of this, may be sufficiently perceined by y^e taxes, or valuing of Benefices, wherout the Pope must alwaies haue his share. For too let slip a many of scrappes, which hee so carefully doth gather frō vnder y^e table of the Beneficed, like a dogge: only the first yéerly fruites

fruites, which ¶ Bishops, Abbots, Prelats, & other benefice buiers must allow the Pope, do amount onely in France, yere by yere, but to ten times an hundred thousand Crownes. Yea in ¶ time of Pope Pius the 2. were void in France about 11. So of Archbishopricks as Bishopricks, which brought to his cofers, a hundred & twentie thousand crownes. After that, he receiued not much lesse of 11. Abbies which were like wise void in his time. And further of Priories, Deanries, & Parsonages, hee got in no lesse thā an hundred thousand crownes. And aboue al these were there about an hundred thousand Parish Churches and Pastorships, which the one wth the other did ech allow to ¶ Pope 25. Crownes. Behold, & consider, if this doth not in the whole amount vnto 18. times an hundred thousand, & more, 11. thousand crownes? Reckon then, and ouercast all the other profitcs, besides the first fruites. And consider what a monstrous summe of money, all other Countries (throughout all Christendome) doe bring together, which in a manner are serued wth the like sature. I omit ¶ reuenues which he receiue

First fruites. This calculation and reckoning is to be read in the booke called *De senso pro libertate Gallic. Eccl. aduers. Rom. anan.* made by the Parliament of Paris, and delivered up to King Lodovicke the 11. in the 72. 73. 74. and 75. article. Peruse also heere of Charles Molinart, in the booke *de annariis*, and searche the care of Bishops, Archbishops, and Francisus Duarenius de sacris Eccl. ministris ac beneficiis in the ende of the booke,

reiueth, and is paide every yere by the
strumpets of Rome, amounting (for ech
paide a Ducate) aboue fortye thousande
Ducates: besides that which he doeth
likewise get of the Iewes: and further
that which is brought him in the cham-
ber of penance, where the remission of
all sinnes are rated and taxed at a cer-
taine price: like as we haue touched be-
fore, and graunted dispensations, for to
marry with theyr nearest kindred,
which is not allowed to any, but such as
be rich. For thus soundeth the text:

In the booke

named, Taxa, &
Cellar. Apost. cū
mirabilibus, iuxta,
Stylum hodiernū

Rom, Curia, in
Rubri. de Matri-
monial.

*Et nota diligenter, quod huiusmodi gra-
tia, & dispensationes non conceduntur pau-
peribus, quia non sunt, ideo non possunt con-
solari.*

That is to say:

And note diligently, that such fauour and
dispensations are not allowed to the poore, for
they are not, & therefore cannot be comforted.

Behold, this is a Text of the Bible,
which speaking of the people of Israel,
vnder the name of Rachel, saith, that shee
is mournfull, and doeth bewaile her
children, and cannot be comforted because
they are not present. This doeth the holy
Romish Church vnderstand of the poore
fellowes,

fellowes, which haue no Ducates or Crownes of golde, and therefore cannot be releued in the chamber of penance: where none finde ease, but such as will come off, and deale liberally. But who were able to declare all the sundry merchandizes, fines, trumperyes, and symonie of the most holy Fathers and Popes of Rome? It is enen a very bottomeles pole, which doth surpasse mans capacitie. Insomuch as we neede not maruell, that Pope Iohn the 22. after his decease, did leaue vnto his successours, xxv. millions, or xxv. times thousand thousande crownes in readie money, which after our reckoning, is fine hundred tunnes of gold. Besides all that, which he (whilest he was Pope) did wastfully spende and consume with whores & knaues, with sumptuous and daintie fare, with riot & banquetting, and other such like Popely holynes, the which vndoubtedly was an infinite masse of money.

Therefore it is, that the Archbishop of Maydenburg, noting this summe, and hauing cast and reckoned, that in the time of Pope Martin the first, were brought into Rome, as good as niene millions,

*This wylterh
Francis. Petrar.
and Marsil. Pat.
in desen. Facis.*

*In his booke
called, Sylua la-
corum commun.*

millions of golde, which is niene times
thousād thousand crownes onely out of
France, with great admiration vsed
these wordes, *Iudicet timoratus, quæ vo-
rago hac*: That is to say, Eche one which
seareth God, record and iudge hereby, what
an vnfatiable and bottomlesse poole this is?

But what needeth further repetition
hærcof: Euery one doeth knowe well e-
nough, that all thinges with the Popes
of Rome, are set at sale. And this appea-
reth sufficiently by the wortheie actes of
the holy ffathers Alexander þ 6. & Leo the
tenth. For the first did Iohn Picus Prince
of Mirandula write thus :

Vendit Alexander,

Cruces, Altaria, Christum:

Emerat ipse prius,

Vendere iure potest.

That is to say:

Vpstart Pope Alexander,

and out with his male,

And made vp his market:

what set he to sale?

Christe (by Saint Marie)

Altars, and Crosses:

He bought them, to sell them:

Men line not by losses.

And

And of the other did the learned Poet
Accius Sannaharius indite as followeth:
Sacra sub extrema

Si forte requiritis hora,
Cur Leo non potuit
Sumere? vediderat.

That is to say:

*If this to knowe be your intent,
why Leo, at his dying day,
Could not receiue the Sacrament?
what other cause did les (I pray?)
But that for greedie game of golde,
out of his handes the same he solde.*

But if promotions & benefices were
onely to be solde for money and bribes,
then were our deare mother the Holy
Church to be bozne with, & not greatly
to be blamed. But what helpeth it? It
is apparantly perceiued, that they are to
be gotten by Ruffianlike lining, whose
hunting, periurie, and abhominable So-
domiticall filthinesse.

For to the ende I let slip, that Pope
Paulus the 3. after that hee was put by
the third time, did at last obtaine a Car-
dinals Hat, by the importunate instiga-
tion of his sister Iulia Fernelia, Pope Alex-
anders Strumpet, who threatned to
for sake

forlake him, vnlesse he would admit her
brother into the honest and worthe fel-
lowship of Cardinals. To the end I also
let slip the sozenamed little Cardinal of
Môre, who by his filthy Sodomitical de-
meanour, possessed the Cardinals hat of
Pope Iulius de Monte. Those which haue
but a while frequented Rome, can testifi-
fie, that it is a common order and vsuall
course: yea, it is not of to day nor yester-
day, but it is one of the olde traditions
or customes of the holy Romish church,
which shee without setting downe in
writing, hath receined from the father
to the childe, or from heire to heire, and
doeth still follow the same. For Pope
Benedict the twelfth, who himself made
a decree, forbidding, That to the vnderferved
or suche as were vnworthie, shoulde not any
benefice bee geuen, did notwithstanding

This is rehear-
sed in the life of
Petrarch. of that
which is writ-
ten of Pergerio
& Squarciafico,
which within
a little did lue
vpon the said
summe.

in the yere 1336, offer the learned
man Francis Petrarca a Cardinales
Hatte, vppon condition, that he should
deliuer hym his sister for a Concubine.
Wherevnto Petrarca answered, That
hee had no neede of so foule or filthie a
Hatte. Yet his brother Gerarde Pe-
trarca consented thereto, and deliuered

his

his sister to the holy father for a Cardinals hat. But when the Pope had satisfied his desire with her, and did not paye the hat, the good man did despaire, and got himselfe away into a Catholike cloister or religious house.

Such merchandize is a dayly thrift to the Romishe Pilates and holy fathers. And therefore might Peters barke suffer shipwack, if vpon their holines and honestie you would builde the woorthie state of Prelatshippe and spirituall callings, and the Masse with the seven sacraments. For admit they had obteyned all their luinges, benefices, and shaven crownes, by their woorthines and holy ades, yet might we not heare their Masses, so long as they haunt and vse the companie of their pretie Simons, by vertue of the councel of Mantua, wherein is expressely forbidden, That wee shall not heare the Masse of any Priest, whome wee knowe too exercise the company of any Women.

And nowe I referre the matter to the consciences of Priestes, Monkes, and Canons, whether the holiest amongst them al, doo alwaies refraine and keepe
S I 5 them.

themselves from the haunt of harlottes. For so much as it is known and manifest, that the common sorte are not content with one proper bedfellowe, as we may sufficiently perceine by the popes and other prelates their bastardes. with which they haue replenished the world, and haue distributed their lands and liuings amongst them. And therfore must we alwaies be mindfull of this rule: that whē soeuer we heare ought of priests or Monkies, which soundeth not well, yet the same cannot be preiudicial or hurtful to their state or calling, or hinder the vertue of holy Masse: yea it is sanctified and made holy through the worthinesse of the person himselfe, howe wicked and sinful soeuer the fact can be. For this hath our mother the holy Churche after this sort concluded: That in case the Pope should for ready mony sel al the Spiritual goods, al benefices and prebendes, and al the trumperie, one with the other, yet may not that bee reckoned for Simonie, so long as the holinesse of his person can washe and cleanse away al stayned spots and filthinesse. Yea, of a sinne can hee make a good and goodly worke, as is shewed before. And the Pope

*Polinius in cap. ex
parte 1. De offi-
cio delegati. &
Iacobatius in
tract. de Cœiliis.
Tit. 4 Chap. 4*

Pope with the holy Church of Rome
 can no further be tainted with this crime
 of Simonie, or bzyberie, than that the
 Court of Rome may bee called Monarcha
 Simoniz, that is too say, A Monarche or
 Dutchesse of Spiritual thecuerie. And ther-
 fore Bzyberie or Simonie can not bee
 founde at Rome.

This is repre-
 sented by Reson.
 Castaldus, in tra-
 ctat. de Imperat.

And as concerning the other facts, the
 Pope can wholly dispense with them: in-
 somuch as the holy church is out of dan-
 ger, yea although they were as full of
 villaines and reprobates, as an egge is
 full of meate.

The v. Chapter:

Which treateth of the ignorance of Hugue-
 note preachers, and the greates and sin-
 gular learning, capacitie, weightie and
 deepe grounded questions of the Catho-
 lyke Doctours.

NOW let vs procede with our Hu-
 guenote Ministers and Preachers,
 and paint them forth in their colours.
 So too then, M. Gentian saith: They are
 vnlearned, and of a wicked life. Touch-
 ing the first point, their ignorance is
 easilie

easilie perceiued by this, in that they
 will not say and sing their Pater Nosters,
 benedictions, or thanksgiuing, psalmes,
 and other prayers in Latine, but al-
 waies vse their owne mother tongue.
 Truly if they had their Latine tongues
 so prompt and readie, as the Priestes
 haue it in their Masses & Diriges, they
 would not be so charie and dainty of it.
 In deede, it is very true, that some of
 them haue not onely the Latine tongue,
 but also the Greeke and Hebrewe more
 perfect and readie, than the Priestes and
 Monkes haue their Kirieleysen & Per om-
 nia. But in primis, it is Heretical latin,
 & of this new sort, which is vnknownen,
 (much lesse vbled) amongst the Doctors
 of Louen, Colen, and Paris, and such as the
 holy Romish Church cannot stail of. On
 the other part, there are some amongst
 them, which know no more latine then
 our Monkes & Parish priestes: yea they
 will not vantage or craue to knowe any
 thing, save onely Iesus Christe, and the
 same crucified: and perswade theselues,
 that that alone, (at least) is worth as
 much, as al the Doctors copes, Aristotels
 breeches and lyppes, which our Magi-
 stri

tri nostri and Supermagistri at Louen haue
wonne with great and painful industry.
But when al is saide, are their learned
so: t such iolly follovers? Are they of the
selues able to dissolue one of those que-
stions, which our maisters of Loue with
great heapes do dayly deliuer? & breake
their bryaines about them, in such sorte,
that when they come abroade in y^e aire,
their heades are lapt and wapt about
with cloutes and ragges, as though they
were in danger to breake and fall asun-
der? Whye say no. We had neede to be a
wylie Woodcocke, which should be able
to dissolue such indissoluble questions.

So: beholde, these are they, wherby they
permit their students to proceed Bache-
lers, Masters of arte, & Doctors: name-
ly, to knowe, Whether God bee able too
sinne? If he were able to hate his Sonne? If it
were in his power to commande any thing,
that is euill? If hee might haue created the
world in better conditiō than he hath done?
If he could haue created a father without a
childe? Or a childe without a father? Or a
hil without a valley? If hee were able of a
whore to make a virgine againe? Also, whe-
ther the sonne of God coulde haue taken a

womans

Questions of
Catholike Doc-
tors.

womans shape vpon him? Yea, if hee could
 turne himself into the lykenes of a Diuel? Or
 take vpon him the nature of an Asse? Whe-
 ther he could not haue bene a peeble stone?
 A Pompin? or Colewort? And. if hee had be-
 come a Pompin, how then woulde hee haue
 preached? Also, whether our Lady was borne
 pure and without sinne? Further, howe many
 companies of Angels there be? Who sittes on
 the highest end, and who on the lowest: who
 goeth before, and who folowes after? Moreo-
 uer, what is done in hel? With what sorte of
 tongs and bellows the fire is kindled? How
 hotte Purgatorie is? Wherewithal it was se-
 parated from hel? How long the soules must
 fry in it, before they bee ynough? Besides the
 which wee haue rehearsed, concerning
 Mice which were crept intoo the Sacrament
 box, what they finde there to gnawe vpon,
 considering it is changed from bread? Howe
 long the man in the Moone wil tarie there, &
 when he taketh his flight? Whether the host
 be poysoned when there is any poyson mixt
 with the bread? And whether flies dare pre-
 sume to besmear it? With other more
 weighty questions without measure or
 end, wherein the Heretikes are nothing
 scene, nor can tel no more of, than of the
 wind

win which last blew of my hat: & ther-
fore it must of necessitie folow, that they
are most ignorant and vnllearned. They
suppose it is nowe, as it was in y^e dayes
of Paul & the other Apostles, when there
was no talke of Bachelers nor masters
of art: when as Quolibets, hoyned or
forked Syllogismes, Quidditates, Identi-
tates, Realitates, and other such lyke
rattles nestes, were not yet founde out,
when Fisher men were preachers, and
Taners Apostles. And therfore are they
al busie with their Paul, and their Pro-
phetes, & scoffe at al that our Doctor sub-
tilis Ioannes Scotus, Doctor Angelicus Tho-
mas de Aquino, That our Albertus Magnus,
Petrus Lombardus, Occa, & all other such
lyke famous and learned Doctors, haue
written in greate bookes and large
volumes, and which they haue after
deepe and special speculation, concluded
and set forth for chiefe and principal ar-
ticles of our beliefe.

But wee prattle in vaine, they must
(at the least) go yet these ten yeres to
schole, if they wil be reputed and taken
for learned. What tattle I of ten yeres?
A wyse Doctour of Diuinitie sayde to

Erasmus,

Doctor subtilis,
is to say, a pro-
found and deep
witted doctor,
& so do they co-
monlie cal Ioh.
Scotus. Doctor
Angelicus is an
Angelical or
Angelike doc-
tor, and this is
the surname
which they giue
Thomas de A-
quino.

Metaphysica is
to say, those
things which
surpasse nature
as Spirits, An
gels, &c. And it
is the name of
a booke which
Aristot. hath
written of su-
pernatural
things.

Erasmus, That in nyne yeares could not be-
vnderstooke, what onely Scotus, in his argu-
ment vpon Petrus Lombardus, had written.
And another saide, That it was impossible
to conceiue one sentence or place in Scotus,
except he had Aristotles *Metaphysickes* at his
fingers endes. What a good yeere means
these Veretikes then, that they are lear-
ned, because they haue read the Bible, or
S. Paule, or Augustine and Hierome? Or
because they vnderstande Hebrew, the
Chaldean, and Greeke tongues? They
must to it a litle better, & must yet these
twentie or thirty yeeres goe beate their
braines in their common schooles, and
draw Aristotles breeches ouer their eares:
or else they shal remaine but vnlearned
doltes all their life time, and can neuer
proccede Maisters of Arte, or Bachelers,
I say not Doctors: Yea, although they
had eaten seuen Bibles, & know as much
as euer did Paule. Therefore it is no
maruel, that maister Gentian doeth cast
in their teeth, and vpbraideth them with
their ignorance: forsomuch as they did
neuer tast the knowledge and doctrine
of our mother the holy Churche, nor yet
the wisdome of the depe groundes and
sur-

surpassing learned Lodanistes,

The vi. Chapter:

*Declaring the life and reformation of the
Huguenote preachers, & the Citie of Ge-
nova: and too the contrarie, of the greate
vertues & valure of the Citie of Rome:
and of the loue & kindnes of the church
of Rome: And of the taxations or rate-
booke of the penance Parlorie,*

C Concerning their liues, M. Gentian
doeth put in vze his arte which hee
learned of the Oratours and maisters of
eloquence & filed speaking: For so much
as he doth first burden his contrary par-
tie, with such crimes, as his owne con-
science doeth pricke him for, and findes
himselſe guiltie in: Notwithstanding he
doth handle the matter very circumspect-
ly: For he saith but that, hee hearde say,
That in the Citie of Potiers in France,
was executed a Huguenote Preacher,
who had (al his life time) bene a thiefe,
and murderer: and had with his owne
hendes murdered as good as a hundred
persons. And if so be that this be true, it
singes straunge vntoo him, that such
Preachers will accuse and retake the

It

pope.

Pope of Rome, for a theefe, & rauening
 bloodhounds, and the Cardinals and Bi-
 shops for villaines and reprobates. In
 deede it were straunge. For it is unfitte,
 that one Wolfe shoulde bite an other.
 They ought rather to be faithfull friends
 together, and say according too the com-
 mon prouerbe: Te ti, Te mi, Claue me, &
 I will claue thee: or, keepe my counsell,
 and I wil keepe thine.

Howbeit, D. Gentian will not say, or
 assure much thereof. For hee saith that
 he knoweth none such: wherein, as an ho-
 nest man, he doth acknowledge his fault
 in time, least he might be taken for a bro-
 ther of that company. Therefore, although
 he saith, that the common brute goeth,
 that there are some Huguenote Prea-
 chers, which are little better than those
 which doe stande by the high way side,
 Fellons, and rauishers of Virgins:
 yet he some letteth slippe his purpose, &
 doth leaue them for such as they are. He
 feares perhaps, that he might come too
 nigh the holy seate of Rome, and rubbe
 the holy fathers too neere the gal. For it
 is not onely a common repozte, but the
 very truthe, which euery one may
 see

see & seele, that whensoever such felowes
are wanting, which might fitly serue to
furnish a Gallie, they are not to be found
in any place more readie, than at Rome.
For according too the glosse which is
written vpon the decrees, Rome was first
founded and built by Rovers and Fellons, &
doeth yet obserue her auncient customes.
Wherefore it is called in Latine Roma, as
though one should say: Rodens manus, that
is, gnawing the handes. Like as the sayde
glosse doeth testifie in the decrees, with
this following verse:

Roma manus rodit,
Quos rodere non valet, odit.

That is to say:

Rome gnawes the flesh,
from sklandes of every one.
And hates al those,
of whome she can haue none.

Which being considered by the
god and worthy King Alphonso, hee
was wont to say: That the greedie, ra-
uening birdes, (called by the Poetes) Har-
pies, did not nestle or dwell any longer in the
Islandes, but were remooued too Rome,
and did possesse the Romishe Court. And
too this purpose, in lyke manner, did

Gloss. in cap.
Fundamenta. No
autem. De electis
electi. possessat
in 6.

Pope Adrian the 4. lament and complain
 vpon, to Iohn of Sarisburie, Bi shoppe of
 Chartres, saying that the Pope of Rome
 was rightly named, Seruus seruorum, that
 is, A slave of slaves, so, so much as he was
 a servant and slave of the Romanes,
 which are the very slaves and servants
 of couetousnesse. Like as the glose doeth
 also testifie, in this common verse:

This writeth
 Iohn of Saris-
 burie him selfe,
 in his booke
 called Speculum
 of the Mirrour
 In cap. quatuor.
 147.

Seruierant tibi, Roma,
 prius Domini Dominorum:
 Seruorum serui
 nunc tibi sunt Domini.

That is to say:

O Rome, in tyme past,
 Lords of Lords were thy vassals:
 But nowe at the last,
 Slaves of slaves and ranke rascals
 Are Lords ouer thee,
 As al people see.

Yea, he saide further, That the Pope
 of Rome was no more a follower of
 Peter, but of Romulus: which Romulus,
 in the time, when the Citie walles were
 a building, did murder his owne natu-
 rall brother called Remus: And within
 a small while after, did perforce ransacke
 the wyues and young virgins of his
 neigh

neighbours the Sabines, vnder pretence
of keeping a special day of solemnization,
Inasmuch as the citie of Rome is moe
founded, sanctified, and hallowed, with
murder riot, and ranshing of women.
And therefore it is no maruel, though
such birds keepe their feastes there, and
are so welcome into it.

Yea, not only Spurderers, Spoylers
by the high way side, and Ranshers of
women, but also, al whatsoeuer (with-
out terroure) a man can not cal to mind,
too witte, All Buggers, all such as
lie with their mother and sister, all So-
domites and Sodomites, al seducers of
children, al bngodly Epicures, which
openly doe scoffe at God and Christ, all
blasphemers and cursers, all periurers,
all whoores and knaues, al proude and
salte bitches, al Bawdes, Ruffians, and
Sewes haunters, al villaines & thieues,
al falsifiers of Scriptures and Gods tes-
tament, all traitours and ministers of
payson, al dice rogers, false counterfei-
ters and clippers of coyne, clawbackes,
Parasites, Vanggebyes, Shifters and
Couseners, all Doxterers, and Conin-
gers, all newe fangled and inuenting
practisers,

practisers, al braggers and boasters, all
enhancers of coyne, leasemongers, and
blurers, In summe, al rascals, knaves,
rogues, gallowclappers & castaways,
keepe in the Court of Rome open hous-
holde, and there bee entertained & friend-
ly welcomed. There doe they obtaine be-
nefices by heapes, Bishops miters, Car-
dinals hats, and Popes crownes. There
do they write booke of * Sodomitry, &
all manner incontinencie, and sellme
them for a godly matter: lyke as haue
doone, the Bishoppe Monsieur de la
Casa, and Peter Aretino. There doe
they keepe common schooles, & dispute,
whether Patrimony is better than So-
domitry.

*Joannes de la
Casa, Archbis-
hop of Bene-
za, hath writ-
ten a booke in
commendation
of Sodomitry,
calling it. A
godly worke,
& saying, That
he tooke greates
delight in the
same, and used*

no other benefellow: He was Deacon of the Apostolical chamber,
the Popes Embassadour throughout the whole country of France,
and hee is the first which first permitted the register of the forbi-
den booke to be extant, in the yere 1549 the 7. of May. And the
booke wherof mention, was printed at Venice, by the printer cal-
led Nonus, Petrus Aretinus, hath bin likewise a great friend to Popes,
and hath published many booke, whereth he treateth of many mat-
ters touching bandery, and caused many filthy and lascivious
pictures to be made at Venice, and sundry lectures of blasphemy to
be printed, and made a booke and exposition upon the same. In the
yere 1558 in the dayes of Henr the 4. was one at Bullen who did
openly in the publicke schooles argue upon Shroununday, against
Patrimony, in commendation of Sodomitry. I shall dis-
pute upon the Dial. an booke be full.

Also whether the soules be mortal, & whether Christe hath ener bin, like as Pope Leo the tenth did. There is kept the staple of al villainie which may be thought on. There do men fetch dispensations for al sinnes and incontinent liuing: like as may expressly bee seene in the Taxa Poenitentiarie. There do they buy and sell holy and unholy women and men, sonnes & daughters, soule and body, Balles and Pardons, benefices and Cures: yea God and the Diuel, S. Peter and Saint Paule, and all thinges whatsoener, are there to sel. Yea the to woe it self would be solde, so farre forth as a merchant might be found, who had money enough: like as sixtene or seventene hundred yeres ago, was prophesied by one named Iheremia, To conclude, there is not any thing so wicked nor irksome in all the worlde, which is not frankly and freely allowed and permitted to bee doone in Rome: only is excepted and forbidden, to liue godly. Like as y^e aforesaid Pope Baptista Mantuanus himself hath testified, writing thus:

Vivere qui sancte cupitis,

Discedite Roma:

Tt 4

Omnia

This doth S. Iul. declare in his history named, Bellum Iugurthinum.

Ompia cum liceat, non licet esse pium.
 Non licet esse pium. What is to say, first of all
 Al you, which desire to live in holinesse,
 From Rome must retire,
 The smoke of sinfullnesse,
 Where all things are free,
 For every man is set out gloriously
 Saint gods bee, which all men must refuse,
 Beholde, for this cause was
 Gentian-well and wisely advised
 would not reason too farre in th
 ters, fearing least he might have
 the Citie of Rome to nigh too close
 eache doeth insufficiently knowe
 the thurst and staple (of those things
 which he did he then the heretikes with
 all) is in the Citie of Rome, yea in the
 Court and Palace of the holy father the
 Pope. For Rome (as the Italian poet
 Francisus Petrarcha hath finely saung) is
 a right
 Fontana di dolore, Albergo di ira,
 Scola d'errori, e Tempio d'heresia,
 Gia Roma, hor Babylonia falsa & ira,
 Per cui tanto si piango & si sospira.

O fucina

O facina d'inganni, O prigion d'ira,
 Oue'l ben nuore, e'l mai si nutre & cria
 Di yui Inferno, vn gran miracol sia,
 Se Chisto reco al fine non sadira,

Item:

Nido di tradimenti, in cui se coua
 Quanto mal par lo mondo hoggi si spade,
 di letti & di viuande,
 vltima proua, &c.

say:

se,

ye,

age

e,

ee vpon:

change)

abylon,

most deepe,

of brande,

discipline and guile:

Q rage, for to hope

for hate and veng once vile:

Where wiers preuile,

where vertue list stark dead;

Where sinne with full

all stater bath long

Q whirlpools of hell,

Q foule and stinking

Tis

Such

Omnia cum liceant,
Non licet esse pium.

What is to saye:

Al you, which desire

to live in holinesse,

From Rome must retire,

the sinke of sinfulnesses:

Where al things are free,

for every man to use:

Save godly to bee,

which al men must refuse,

Beholde, for this cause was maister

Gentian well and wisely advised, and

would not reason too farre in these mat-

ters, fearing least he might have touched

the Citie of Rome to nigh: so much as

each doeth sufficiently knowe, that

the thurst and Staple (of those things

which he did burthen the heretikes with

all) is in the Citie of Rome: yea in the

Court and Palace of the holy father the

Pope. For Rome (as the Italian Poet

Franciscus Petrarcha hath finely sung) is

a right

Fontana di dolore, Albergo di ira,

Scuola d'errori, e Tempio d'heresia:

Gia Roma, hor Babylonia falsa & ria,

Per cui tanto si piagne & si sospira.

O fucina

O fucina d'inganni, O prigion d'ira,
 Ou'el ben migliore, e'l mai si nutre & cria
 Di yui Inferno, vn gran miracol sia,
 Se Chisto teco al fine non sadira,

Item:

Nido di tradimenti, in cui se coua
 Quanto mal par lo mondo hoggi si spade,
 Di vin serua, di letti & di viuande,
 In cui Lussuria fal' vlrma proua, &c.

That is to say:

A gulfe of great grieve,
 A rocke of furious rage,
 And (take it in brecfe)
 A scholl or common cage

Of errors most strange,
 Faire Rome to looke vpon:

But (marks well the change)

now heastly Babylon,

O down on most deepe,

of fraude; deceits; and guile:

O cage, fit to keepe

hot hate and veng'ance vile:

Where vices preuaile,

where vertue lies stark dead;

Where sinne with full sail

all states hath long misseled,

O whirlpools of bell,

O fowls and stinking lakes,

T 1 5

Such

Such as in thee dwell,
 all goodnesse quite forsakes,
 A rare and strange worldes wonder,
 thou wilt of all be thought,
 If Satan keepe thee vnder,
 and Christe set thee at naught.

Item.

O nest of diuinish treason,
 from whence all vices issue
 O enemie to reason,
 O satall foe to vertue:
 O drudge to drouzie drunkenesse,
 and sursetting excessse:
 O shrowde of shifters shamelesse,
 as whores, and such like ghesse.

To the contrary hereof, these Hereticall and Huguenote Preachers, like as they are sworn enemies to the holy Romish religion, so in like manner doe they hate and persecute the ancient Romish orders and worthy traditions: especially in that thise accursed Citie of Geneva, they are suche terrible enemies to our Romische practises and worthy seates, y if any dare once presume there with women, to practise the Romische, Gomorian or Clementine manner, he should first

first be made a Cardinall with a redde hat vpon his head: or a Bishop at Eborne, where he might geue his benediction with his heeles: and his Mantle or Bishops cloake would not stand him in thirtie thousand Ducates, like as the Mantles doe at Rome.

Therefore, if maister Gentian his case be not cleare, as it is to bee doubted of one so faithfull a subiect of the holy Romish Church, but that he is somewhat tainted with the Romishe holynesse: I would by any meanes aduise him to visite these new found Preachers, or to taste of the Huguenotes reformation or mortification. Although it seme by his writing, that hee would gladly knowe howe the matter is wrought amongst them: but if hee be wise, hee will keepe him thence, and beare asafe from them, for it might breede a scab, and raise all the veines in his body to repent his enterprise. For their mortification is to the Romishe beleauing Christians, such a bitter receipte and lothsome pill, that it would goe neare too make them burst. If maister Gentianus bee well in his wittes, hee will packe them, and rather

rather trudge to Rome to his father the Pope to holde with the mortification of the holy Church of Rome.

Ezech. 16. 25.

For our deare mother is so kind, that she gladly receiveth all commers into her lap, according to the expresse text of the Prophete Ezechiel, to wit, The daughter of Israell hath laide open her legges, so every one which passeth by her: and receiveth every one, Lutherans and Huguenotes onely excepted. And further provided, that the taxations and rates of the Apostolicall Penance parlour, be allowed, in token of an upright penance. As namely: Who soever hath layed with his mother or sister, the sayde shall for foure pounde Turnoies, be remitted.

But whosoever, besides this, have committed aduourie with her, too wit, shee having a husbände, then must hee paye five pounde.

Whosoever is accused and found guiltie of Symonie, shall be forced to pay, five and thirtie poundes Turnoies.

But whosoever hath slaine father or mother, sister or brother, the sayde shall scape scotfree with foure poundes, one Ducate, and

and fixe Carlines : and so of al other, Vnder-
 floode alwayes, that this valuation is ment
 & taketh hold, so long as the Romish Court
 is resident on this side the Mountaines,
 namely in France : For if she haue her habi-
 tation, on the otherside the hilles, as in Italy,
 then for poundes and pence Turnois, shall be
 reckoned poundes and pence sterling: like as
 the Iurist or Lawier Ludouicus Gornesius
 hath written, and mentioned,

In summe, they cannot commit any
 so great a fault, but they may at Rome
 for a peece of money, haue dispensation
 for it, and so scape free without blame or
 punishment, insomuche as they shall
 neuer come in Purgatorie, if they can
 keepe them selues from Hell mouth :
 Whereas Paister Gentian shalbe more
 welcome a great deale, than at Geneva,
 or else where amongst the Huguenots
 Preachers. And this worthe Eooke
 or Epistle which hee hath made, may
 serue him very well at Rome, for a spe-
 ciall recommendation to the Holy Fa-
 ther the Pope, for to obtaine him a
 Bishoppes Wyter, or a Cardinales
 Hat,

*In Reg. Cantella.
 In regula de va-
 lore exprimendo
 Col. 4.*

The

The vii. Chapter.

Wherein is giuen to maister Gentian and al
other holy Catholikes, good and whole-
some Counsell: And thus the booke
concluded.

But aboue all things in the world,
I woulde wishe maister Gentian, to
be perswaded to remaine stedfastly, and
sticke close to the olde customes and tra-
ditions of his predecessours, like vnto
a Carte wheele, and hee cannot speake
amisse: For although hee be then a good
fellow with the rest, or an Aleknight, or
one which loues the company of pretie
wenches: yet so long as he is not an he-
retike, it makes no matter: hee needes
but once in a yere to go to shrift, and ob-
serue an high feast day, and then shal hee
be taken for a good and faithfull subiect of
the holy Catholike Church. And admit
that after his death hee shoulde passe to
Purgatorie: yet shall so many Masses
(which nowe are fallen in price and be-
come good cheape) bee saide for his soule,
that he with hose and shooes, shall sic to
heauen, as straight as a sickle.

Therefore must I greatly maruell
and

and reioyce at his wise, deliberate, and well premised conclusion, which hereto he hath annered, to wit: That hee will remaine permanent in the lappe of his dearely beloued mother the holy church of Rome, without meddling or hauing ought to doe with the Heretikes.

For seeing they cannot (as he saith) be faithfull, so; somuche as they will not beleue al what so euer the Holy Church doeth beleue: and especially wyll not beleue the holy Sacrament of the Altar. Seeing also it is a lye, that we ought not to beleue any thing, but whatsoener GOD comprehendeth in the Scriptures, and that we may not adde or diminish any part thereof: and that in like case the Scripture doeth holde on our side, being rightly taken and vnderstood, after the exposition of the Holye Church. Seeing they doe also call vs worshippers of Idolles, like as also the Iewes doe: seeing their liues be no better then good Christians liues, and that they detest & deride al praiers, fastinges, and mortification. Seeing they? Preachers & Ministers may worthily bee reputed so; ignozant & vnlearned: yea also
reproched

Jer. 13. 23.

reproched for lewde and wicked liners:
 and that they can bring vs no better de-
 monstrations, nor alledge other reasons
 than is in the Scripture: and that mai-
 ster Gentian euen vntill this very tyme
 hath hearde say, that there is no saluati-
 on without the Church: so wil he then
 liue and dye with his deare and holy mo-
 ther the Church: and will not at any
 time forsake her, but vnmoueable re-
 maine with her for euer. For although
 he with great haste did offer an answer,
 and makes a shewe, as though he would
 runne in poste haste to the Huguenotes
 Sermons, yet he is not in earnest. I
 esteeme him to be so stedfast and obsti-
 nate, that he wil not easily alter his hide
 nor his spots, like as Ieremie doth say,
 of the blacke Poye and the Libbard. In
 the meane while notwithstanding, whē
 I consider the merueilous burning
 zeale, wherewith he is driuen, then am
 I of mere necessitie forced, in the name
 of the holy Church, to beseech God, that
 the Huguenotes doe not answere him,
 but may finde so much to doe with other
 waightie and hardie matters, that they
 doe not thinke on Maister Gentian, for
 feare

stare, lest it might so fall out (which I hope not) that he might be chaunged, so much as it seemes, that hee is dziner with such zeale to his saluation, that he regardes neither Hedge nor Ditch, but runnes so directly thitherwardes, as a young headlesse Duck. Therefore had I rather request the Pope, to cast a moyses in his mouth, and giue him a good benefice, to the ende hee departe not from vs in such haste: for it were too greate a losse, if the holy church should misse such a strong pillar. They might go nigh to fall both in the Ashes, which Gods good mother and all the Saincts which are at Bruxelles on the high Altar of S. Goele, deliuer vs from, Per omnia secula seculorum, that is to say, for ever, Amen.

Further, I am frendly to request the good man, which did translate the Epistle of Gentian into the Dutch tongue, that he wil take thus much paines more for the commoditie of our deere mother the holy Church, and to the reioycing of the fore-
saide good man Maister Gentian, to translate this our exposition of his epistle into the French tongue: to the end that the Wallons may in like manner vse this our

Th. b.

Be

S. Goele is the chiefe Church in Bruxelles, a citie so called.

Bee hive, and gather the Honny and honeycombs thereof, to the renoume, glory and honour of our mother the holy Church against all her foes.

*The conclusion of this
Booke, to the Christian
Reader.*

Here hast thou (welbelov'd Reader) a short exposition and declaration vpon the Epistle or letter ++ ++ of the moste learned Doctor sp. Gentian Haruet : which serueth not only thereto, but to all other booke and writings of the Catholike writers, and defenders of the Romish Seate. For we haue heerein (as briefly and expressely as may be) rehearsed the two chiefest foundations, whereon all their Scriptures, reasons, conclusions, and Syllogismes, are founded and built, namely:

The first, The holy Catholike church what she is, whereon she dependeth, and howe far her authoritie and power doth stretch.

And

And the second, namely: The exposition of the Scripture: wherein she may see with eyes, that howbeit the Huguenotes and Lutherans do alwayes referre them to the texte of the holy Scripture, yet our deere and louing moother the holy Church can so aptly handle the saide text, that she maketh it so fit and pliable, as it doth wholly bend and stretch to her aduantage. When reads the same, and accept our paines in god worthy: and considering the grounded reasons of all commotions and insurrections, which from soztie yeres hitherwarde haue been in Chriffendome, for causes of Religion and Gods seruice: pray vnto God, that he, for his Sonne Iesus Christ his sake, will shortly appere, and with the bzeith of his mouth, and force of his holy spirit, confirme & destroy the wicked waiters, and falsifiers of his holy wordes doctrine, to the glozy of his mosse holy name, and the edifying of his Church and congregation.

But seeing that here abodie in this our Wee hime of the Romish Church, we haue often and in sundry places repeated, that w many rags & patches it is

bocht and sowed together, and selected
from diuers and sundry sorts of flowers
and hearbes, to make the honny swarte,
we will for thy delight and for the fur-
ther declaration and confirmatiō of that
which is said, dilate and more amply de-
clare the condition and propertie, or ra-
ther commoditie of our Bee Hive, the o-
riginall, dispositiō, nature, cunning, and
capable capacitie of our Bees in their
Honny and honny Combes, their rule
and regimentes, with all things apper-
taining: to the ende it may bee knownen
wherein they doe agree with our com-
mon sorte of Honny Bees: and in what
respects they disagree and decline from
them. In which treatie, we will pre-
sently followe with the description of
Bees, which Aristotle in Greeke, Varro,
Columella, Virgil & Plinie in Latine, haue
wittily writtē, and for our learning left
behinde them. But because none shall
thinke, that wee will in any respect bee
iniurious to the holy Romish Church,
for so much as we compare her holinesse
and vnmoueable foundation, to Bees,
and a Bee Hine, I will first and before
al other matters, rehearse the high praise
and

and commendation which she her selfe doth attribute vnto them. For beholde, these are the wordes which she doth vse vpon Easter euen, in the hallowing or sanctifying of her Easter Tapers.

Cum igitur huius substantia miramur exordium, Apum necesse est laudemus originem: Apes verò sunt frugales in sumptibus, in procreatione castissima, edificans cellulas cereo liquore fundatas, quibus humana peritia ars magistra non coequatur: Legunt pedibus flores, & nullum damnum floribus inuenitur; parvis non edunt, sed ires legentes conceptis facinus reddunt examine, sicut exemplo mirabili Christus ore paterno processit. Fœcunda est in his sine parum virginitas quam utique Dominus sequi dignatus, carnalem se matrem habere, virginitatis amore constituit. Talia igitur Domine digna sacris Altaribus tuis munera offeruntur, quibus te lazari Religio Christiana non, ambigit, Per Christum Dominum nostrum, Amen.

Which in our English tongue is too say:

Forso much as wee doo maruelouslye wonder, in considering the first beginning of this substance, too witte, waxe tapers,

¶ 3 then

then must we of necessitie greatly commend
the originall of Bees: for they are sober in
diet, and exceeding chaste in ingendering,
They make closets, & found the on the sou-
ple Wax, wherunto mans inuentiō & know-
ledge is not to bee compared: they gather of
the flowers with their fete, & yet the flowers
are not endamaged by it: they bring forth
no younge ones, but deliuer their younge
swarmes through their mouths, like as
Christe (for a wonderfull example) is pro-
ceeded from his Fathers mouth: they have
a fertile Chastitie without bearing, which
example Christe hath thought good to fol-
lowe, and ordayned to have a carnal mother,
for loue of Chastitie. Therefore O Lorde,
are such woorthy giftes offered and presen-
ted vpon thine Altar, wherein Christian Re-
ligion is assured, that thou delightest excee-
dingly: through our Lord Iesus Christe. A-
men.

Beholde, heere we perceiue, what a
precious Jewel these Bees are. Where-
fore our deere and louing mother the ho-
ly Church of Rome ought not to scoorne
or disbaire, that we doe compare her cu-
stomes and orders to a Bee hiuē, consi-
dering that shee her selfe doth compare
the

the incomprehensible generation of the
 sonne of God from his Father, together
 with his birth, out of the pure and vn-
 defiled Virgine Marye vnto the Bees:
 which were in very deepe a great blas-
 phemie, if the Bees were not of so great
 balour and vertue. that by them wee
 might liken & compare the holy Church
 of Rome. And seeing the sayth, that God
 is delighted with the gistes and presents
 of the bees, why should not she her selfe
 exceedingly reioyce with our Bees hime?
 Therefore can none blame vs heerein,
 vnlesse also they blame and accuse the
 holy Church of Rome for blasphe-
 mie. Which considered, we wil
 without fear or dread pro-
 ceede with this our
 Beehus.

Vv. 4. Now



Now followeth further
the exposition and declaration of
the Bee Hine, and the description of the
Bees, the Honie and Honie combe,
with all things belonging
thereunto,

The fustle Chapter;

Whereof the Bee hine is made.



The Bee Hine then,
wherein our Bees
dwelle, swarme, and
make their honny, is
made with tough and
strong Wicker, or
Dyers of Louen and
Paris, plaighted and wrought together,
They comunonly call them at Louen, So-
phismata or Quotlibeta, and are founde
for the moste parte by the Basket ma-
kers of the Romish Church: namely,
by Iohannes Scorus, Thomas de Aquino,
Albertus Magnus, and other suche like,
which haue bene very expert and cun-
ning in this Arte.

These rods thus wouen or plighted to-
gether

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Begg
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gither must for y^e moze securitie be bound
also with grosse Iewish or Thalmodian
rables, and then ouer that drawe a clā
me or cleaning moyster plaster, made of
olde rubbish or chalkie dust (wherewith
all y^e auncient old decayed counceles were
wont to be moystered and dawbed) being
good and small beaten to poulder, and
wrought very thinne, with a litle chopt
straw, which the Apothecaries cal, Palea
Decretorum, wetting and often moyste
ning the same with scumme of the aunc
ient Doctors: and also mingled among
the same some newe chalks of Trent, and
so wrought together with sande, which
is digged out of the decayed welles of
mens superstitions: or of that old sande
which the Heretikes were wont to bind
their argumentes withall. Here vnder
you may also mingle some Feiues lime,
or Bitumen, which is a very tough and
cleansing substance, wherewithall the ci
tie and Towre of Babylon was wont to
be bounde, and it is drawen out of the
poole and dead linke of Sodom and Go
morre: For herewithall thou shalt make
such an excellent moyster, that neither the
beate of y^e sunne, nor shewers of raine,
will

will be of force to moisten it, or make it to splitte. The maisters of the Bee hime, who loue to haue it somewhat garish to the eye, vse besides all the rest to make shoue white Gyplus, or a kynde of playster of white biblish Marble stone very finely grounde in a Louanist or Parisian Mill, being wrought with excellent strong durtie decrees, and so stroke ouer with a whitening brushe or pincell, and then painted with all manner of gallant pictures and braue Images: for that makes a gaye shewe, and causeth the Bees the rather to enter into it.

The ii. Chapter;

Declaring the first originall of these Bees.

CConcerning the first originall of Bees, are sundrie opinions amongst the learned. Some amongst the Poetes, as Higinius, and others saye, that there was a woman, named Melissa, whome Iupiter did transfoyme into a Bee. And it seemeth partely, that our bees be of a feminine disposition: The other, as Euhemerus sayeth, that they are proceeded of Hymettes and Hysellies, which did nourish and feede Iupiter, being in a cave, in the lande of Creta, and that hee (for that

Melissa.

that cause) did endue them with hounds.
 Which fable therein doth agree with the
 trueth, soz somuch as the idol Iugurs and
 all other idols are nourished and main-
 tained with the hony of our bees, and by
 them brought acquainted in the worlde.
 Some suppose, they were first founde in
 Thessalia, which is a very fertile soyle of
 all manner popsons, and soacrers neces-
 saries: the other say, in an Island named
 Quca: other some, upon a mountaine He-
 metrus. In summe, whatlocuer it be, thus
 much is of it, that our Bees are exceeding
 olde: for Moses mentioneth, that in Ae-
 gypt were such a sorte of Bees, David
 declareth also of a swarme of such Bees,
 which had enuired him about. And
 Esaie speaketh of the Bees in Assyria,
 and Chaldaea, Yet notwithstanding,
 our bees doe somewhat differ from
 those. For, these were first bredde at
 Rome, in the dayes of Numa Pompi-
 lius, and continued many hundred
 yeeres after, and are maruellously
 encreased: yet after that, the first
 kynde beeing almost woene out, they
 are growen too an other kynde, in the
 dayes of Phocas the Emperour of
 Rome.

Psal. 118. 12.
 Eccl. 7. 12.

Rome. But we will permit this to the
indgements of Historiographers, and
prosecute our matter.

The.iii. Chapter.

Of the qualitie and sundrie sortes of Bees.

Natural Hist. lib.
ii. Cap. 18.
Domesticall
Bees.

Those Bees Ergo, are of sundrie qua-
lities, but are in a manner al brought
into two sortes or species, according to
the description of Plinie. For the one are
domesticall or house Bees, and be con-
uersant among people. The other are
strange and odde, terrible to see to, more
feastie or angry, & with a sharper sting,
but withall more diligent in their Bee-
hiue. And albeit they are conuersant also
amongest people, and frankly bestow
their hony, yet be they more solitarie &
stranger than the other, and therefore
are called with the Greeke worde Mon-
achi, that is to say, dwelling solitarie or by
them selues and are knowen from other,
by a hode which they weare on their
heads. Wee will terme the first tame
Bees: and these wilde Bees.

Tame Bees.
Wilde Bees.

Furthermore, they are both diuided
into foure manner of sortes or kindes,
after the description of Aristotle and Co-
s. sortes of Bees lamella. Of which the very best are thick
and

and round: they make the most hony, & haue company next too their king, as amongst which the most excellent are of a sanguine colour, as though they had redde scarlet wings. These tende on the king, and are commonly by his side, being of both kindes, wilde and tame: the other are of manifold and sundrie sortes, with moze varietie: but howe much the nierer they appoche to the king, so much the thicker and rounder they commonly growe.

Thicke and sanguine coloured.

The second kinde of sort resembled & are like to Waspes, Hornets, and Vozes. Like waspes. nets: they make not so much hony as the first, because they come not of so good a kinde. Notwithstanding, they labour earnestly, and bring also much hony into the Hine. They are in a manner of the condition and nature of Hornets and Hornets, saving that they loue not so well to stie and seize on horses and kine, as they doe on sheepe. Wherein they digress cleane from the nature of the ordinarie Honybees, which doe carefully shunne the sheepe, so feare, lest they should intangle them selues, and sticke in their clothes. But these haue a good remedie

medie for that, for they first bite always
their wooll after y^e their skinne, & lastly
doe sucke their blood, to which they are
wonderfully addicted: and therefore (of
many) are called bite-harpe, or for breu-
ties sake, bishops. There are also amongst
these, which are as profitable in the bee-
hine, as any other, by reason of their
fearcenesse, for they haue very scarce &
murdering stinges, in so much as those
being stung by them, can hardly escape
death. For the wound can not be reme-
died with any thing, but with golden
salve: they are of y^e generation of waspes,
which Aristotle and Plinie doe name in
Greeke Ichneumones, which may be in-
terpreted Inquisitours, or after the La-
tine phrase Inquisitores, and after the say-
ing of Plinie are so called, because with
great industrie and diligence, they know
to seeke and catche the flies, and bite off
their heads, permitting them to live of
that which remaines: howbeit, these our
Ichneumones do most couet the wooll and
blood of sheepe, and are marvellous blood-
thirstie. They are likewise of both kinds
some tame, some wilde: But the wilde
are alwayes more scarce and deadly.

They

They are bredde or ingendred, after the same order which Aristotle dooth declare of his Ichneumoncs: namely, they take very venomous Spiders, named Phalangiz, (which are found plentifully in Spaine at the olde Inquisitors walles & postes) and carrie those to their holes: and after they haue greased them a good with filth and durte (whereunto ours vse commonly Popes grease) then do they set or broode ouer them, and after that sorte increase their kinde.

The thirde sorte is by Arden named Pheres, which signifies asmuch as thenes and rousers, bicause they are of an exceeding thiewish dispositiō, and haue a great large and broad belly commonly blacke to see to. These deuoure great store of honnie, and loue exceedingly well the smacke of Beebendes and fatte benefitted hony, which the bee Apothecaries do tearme in Latine Veneficia: And these sorte are called Veneficiati, or veneficed. They are for the most part tame, yet ther are founde not a fewe, which are of the wyld and straunge disposition. And they are separated amongst themselves, each ouer a generall office and charge,

charge, according as the king hath appointed them. For some haue nothing else to doe, but with an irksome buzzing by day and night doe swarme in their hine. But they knowe their rule, howe and when they shall swarme, and are for that cause called *Regulares*, & by a Greeke word *Canonici*. Some are appointed eache ouer his honicombe apart, which they call *Parishes*, by reason whereof they are called *Parish Priests*. The other are as Presidents in the conuocation house, and haue eache about ten *Bes* vnder their iurisdiction, wherof they are called in Greeke *Decani*: which in our tongue doth signifie the tenth man, or Capteines ouer ten.

Touching the wilde sorte of *Bes*, some are called fathers, or with a Chaldean word *Abbas*, bicause they beare rule ouer the other *Bes*, like a father ouer his children. Some keepers, or after the Italian and French phrase, *Gardians*. Some are called the first, or in Latine *Priores*. Some *Controllers*, or in Latine *Prouinciales*: eache after his state and calling, and according to the rule and domination which hee beareth ouer the other common

common Bees, which common Bees
make the fourth and last heape of kinde
of Bees, according to Aristotles declara-
tion, & are named in Greeke Cephenees, &
in Latine Fungi, that is after our lan-
guage, Buzzardes or Drones. These are
the most unprofitable Bees, and yet the
most in number: they haue no sting, & will
not worke, but live on the labour of the
other, & chiefly the wilde Bees, amongst
the which some lie swarming fro vowe
to dowe, to finde out baighes to fill their
bagges: and therefore are called Mendi-
cantes, that is to say, bidders, or begging
bees: because they are of the begging order
of Bees. But the same Drones doe not
lie so from house to house, but tarry in
their Bee hie, and there get their com-
mons with swarming, without labou-
ring, or doing any good. For when they
would do any good, then do they commo-
ly misse, and are also for that cause called
Spillbees, or Spillbees.

And these are the four chiefest sortes
and kindes of our Bees, agreeing very
fitly with the descriptions of Aristotle and
Plinie. For touching certaine wormes
(whereof they mention) the which doe

growe in the Bee hive, and are termed
by them with a Greeke word: name
Cleros, & hath no other name in Latine
then Clerus, that is no severall or speciall
sorte of Bees, but is a generall name of
all the Bees, when they first come forth:
lik as Plinie in the 16. cha. of the 11. booke
hath written. For he saith, that whenso-
ever the Bees come not to perfection, but
remaine still wormes, then are they cal-
led Clerus, which fallles out in like order
with our bees: for amongst the are none
called Clerici, but those which beginne to
fledge, and haue a white spot on their
heads, which seems to be a white worme
as Plinie saith. And if so be it, they re-
maine still in that state, without coming
to further order or degree of bees: the are
they esteemed & accounted as of an imper-
fect creatiō, and haue no other name but
Clerici, & the white spot which they beare
on their heads, Tonsura Clericalis.

The. iiii. Chapter.

*Of the nature of Bees: of their ingendring,
and procreation.*

Further, concerning the nature of these
Bees, there is a difference betwixt
male and female, especially amongst
the

the wilde. And they loue to goe together,
yet doe they not ingender the one of the
other; but be most altogether ingendred
and made of their king, like as Aristotle
and Plinie doe plainly shewe: for with-
out this king, they can not bring forth
their like, notwithstanding they can
broode by these foresaid woymes, named
Clerus, after they haue bin first ingendred
by the king: if Plinie be credible, in the fir-
teenth chapter of the fozenamed booke
of his Historie.

The v. Chapter.

*What the rule and being of these Bees are,
touching their king.*

As their rule they resemble the commō
sort of hony Bees, for they haue all one
king, and can not abide without a king,
whom they call Papa, as if one should say,
Pater Apum, that is to saye, The father of
Bees; whereof it commeth, that we call
all these Bees in the Dutch tongue Pa-
pen, and with vs Papistical Priestles. For
Bees are called in Latine Apes.

This king hath a King in like maner,
but he doth not occupie him selfe abroad,
because al other bees are prest to doe him
seruice, in whatsoever it pleaseeth him to

command. And like as this king of Bees hath a spot on his head: so like wise doth he carrie a token or marks on his head, like a triple crowne: howbeit, all the other Bees (as hath bene said) doe beare in like maner a round white spot in the middle of their heads, in manner of a crownet. They flie all at once about this king, and shewe themselves very meek & obediēt towarde him. He goeth seldome abroad, but when he doth determine to go forth any whither, it may be perceiued long before, by the swarming & humming of the forerunners. For when soeuer he goeth out, the whole swarme followeth round about him, & of certimes they carrie him on their shoulders, like as the honie Bees do carrie their king.

He hath likewise certaine loyterers by him, and seruitours which garde him, and some other of the very best, which be of a ruddie or sanguine colour, & remains allwayes next to his side, and are so called cause named Laterales, or a Latere. In summe, each one would faine be next: for that is reputed for great honour: where he settles, there is the host of the whole swarme and Staple of the honie & com-

nie combe: and such as dwell many hundred miles thence, bend notwithstanding their flight thitherwardes: whosoever hath him to friend, shall in like manner finde friendship of al the whole swarme: when they lose him, then is all their porridge spilt, and spoote at an end: so they creepe pensiuely to their selles and closets, and there buzze o; swarme so long and so much, till they haue gotten an other. And if by mishap it chaunceeth, that there be two o; three kings, (like as hath often bene seene,) then fallles out great schismes and troubles among them, and they be at mortall warres together: yea, cease not, till the one o; the other be dispatcht and made away: like as Virgil hath finely set forth.

The vi. Chapter.

Of their Burialles.

They obserue their burialles very carefullie, like as also the common honnie bees doe, and make a great humming, whensoever they carrie any of the Bees forth. With the sound of hallowed belles and pannes, they are greatly to be comforted: so with such ringing they are well helpe up & attended, and then they

*Argentina and
Nummularia are
phrases alluded
to copie of
gold & silver.*

gather together in their bee hives with a great buzzing. But especially they are to be comforted when they are penuried & ill at ease, wth a burnt incense of good herbes, to wit, *Argentina* & *Nummularia*: for that sente they loue a life, according to Virgil writing, who saith, the comon honeybees are well pleased with burnt incense of *Cassia*, *Thymus*, and other sweete smelling herbes. They obserue their Vigils like to other bees: for there are some which rise in the night with a great humming, and swarme the one to y^e other, like as if they were singing *Matins* or *Deprofundis*.

The vii. Chapter.

How these Bees worke, and howe they be maintained.

THese bees in their labour resemble much the common sort of honeybees, for they cease also fro^m worke in the wintertime, & whē it is foule weather. They intende not too labour, vnles first the Beanes do bud, and hauing once begun, they cease not so long as faire weather continueth, iust as *Plinie* doth write of the other bees. But herein they differ from the other, in that they cannot make any fresh or new honeycombes: but it must be made

made to their handes, by certaine other Apothecaries, which are skilfull in the same, & make the honycombe after this sorte: They take two oz thre unces of honiedea we, which falleth from heauen vpon the Propheticall and Apostolicall beanes, and is commonly called, Manna ecclesie, oz Drosomeli. It was wont to bee found plentifully in Calabria, but now it is also in Germany, England, and Fraunce: yea also very rife in the Wale countries. But this may they not by name put raw in the hie: for it would cause the bees to haue a laske, and would all die of it. Therefore do they hate this exceedingly: insomuch that where they are conuer- sant, this heauenly deawe is scarce and harde to be founde. Therefore the Apothecaries must first temper this honnie deawe in this order: They let it be mol- ten first by a whote fire of Sophisticall seacones, & after that they do let it sethe more than the one halfe away, in a thicke and troubled muddie water, which they haue drawn out of the Tiber at Rome, the Sene at Paris, oz the Dilie at Lo- uen: and being thus sodden, do still it in a clocke bell, oz Dodo's hood, so long

Tiber, Sene, and Dilie, are ri- uers so called.

and sufficient, till the naturall substance is cleane gone, and that the Quinta essentia by them be drawn from it.

This Quinta essentia, they mingle with a plaister cake, which they make thus: Recipe halfe a pounce of blew-counsell, which let soke three dayes and three nightes in strong Rorney or Mustard: or if you can not get Rorney nor Mustard, then take of the best Violem Theologicum, which is to bee got, or of that wine which the whore of Babylon was wont to giue kings and Princes to drinke. These counsels thus soaked, and the stalkes and carnels pickt cleane away, you shall bruse or beate very smal in a Parisian mortar, and after moisten them with strong Rorneye durty decres, straining it through a Spanish cloute, or an Inquisition bawler, & mixt with a little diuell of the old teachers, and sturde together, you shall with wax, wherewith the Bulles of Rome be sealed (so much as needs requires) make it in a Plaister cake: which Plaister cake is by the Apothecaries, named Passillus, or Bolus fidei Romanae, and this cake a little besprinkled and powred over with the

the forenamed Quinta essentia extracted of
the honeydew, you shall set in the Bee-
hive. For this is the Honny combe, and
the foundation wheron the Bees labor.
If so be it, you cannot make the same,
you shall finde it to be solde at Trent, for
there have these Bees Apothecaries
for the space of twoo or thre yeres
bene gathered, a long tyme toge-
ther, too make so much of this honnis
combe, that it may suffice all the Bees
in Europa, and is solde very good chepe.
You may cause it to bee brought thence
by the Wardons, which commonly
dine their Spules amongst the Poun-
taines in Italy.

The eight Chapter
Which sheweth on what flowers and herbes
these Bees labour and gather honie.

These Bees do labour almoste on all
sortes of flowers and hearbes: but
Plinie saith, that they cannot worke of
one hearbe, which is called in latine Ru-
mex, and in Dutch Patience, which with
us is Patience, neither yet of an other,
which he calleth Cheopodium and with
the Germanes is called Swines death. To
these

these two herbes, our Bees in like case haue no lust or desire: but aboue all they hate two other Herbes, of which the one is called amongst the Apothecaries, Gratia Dei, or the mercie of God: the other, Palma Christi. For whosoener dare presume to set these herbes by their hime, they would all at once set vppon him, & kill him with their stings. Therefore if any wil keepe this Bee hime, hee must fence his garden from such hearbes: but he shall sowe and set these hearbes following, wherein they haue a singular delight, as namely Broad way, Colke flowers, Assecucombers, or wilde Cucumbers, Dogges tounge, and Dogges ribbe, Calues snout, Cattles tayle, Woolues clawe, Gose grasse, Goates bearde, Buck beanes, Hogges grasse, Loades flowers, Libards clawes, Mad hearbe, Cogwort, Penny male and female, or man and wife. And next to the Bee hime, hee shall set Popes hearbe, Popes wood, Dragons blade, Deuen tyed hearbe, Monkes hoods, foolish mathes, Romish moxels, or diuels bit, Romish royles or rigges, (as it please you to terme them) Woolues berries, belflowers, and Cal-

terbus

ferbury tales. Also a little further from
the bee hive, whither commonly they goe
to solace them selues, shall be Virgins
markes, mayden hayre, Capillus Vene-
ris: for there withall they are wonder-
fully pleased. Also Bothrarb and Cup-
peryes: for these they oftentimes like
better the Seuentided hearbe or Popes
herbes which grow next their hive. And
if it fall out, that you haue the comoditie
of a running water by it, or a faire ditch,
that wil be patte, & fit their turnes mar-
uelous wel. And you shall set in it, the
hearbes called Umbelicus Veneris, and
Restum Merionia, which in the Germane
tounge is called Narren-Kolben: and shalt
not forget to haue weere aboute the Bee
hive some beanes growing with their
flowers. And farther if thou canst so
bring it to passe, thou shalt place a spile
not farre from the same: for they flye with-
ling about the spilles, because they re-
semble them in lightnesse and instabi-
litie.

The ix. Chapter:
Declaring the diseases of the Bees, and the
remedies to the same.

These

These Bees in like manner are not
 without diseases, like unto other
 common Honey Bees, and are especially
 troubled with the laske of the purse, and
 with the monie dyspsie: and then are
 they quite out of hearte: therefore must
 their Wine be often perfumed & smocked
 with the soynamed hearbes, to wit, with
Argentina Nummularia, *Coldenarias*, or
Marrygoldes, golde flower, and other
 such like. The Apothecaries knowe al-
 so to make a syrope, which is very good
 against all their diseases, which is this
 Recipe, A handfull of Kotes of Wenen
 tide herbe, of Rattleflowers, Cogge-
 wort, and Berry male, and beate them
 with Diels milke, & sprinkle or ming-
 gle the same with the Quinta essentia of
 solisth mathes. And further, a bole of fine
 white wheat meale, with dogges greace
 made firm and round, and that sod togi-
 ther with Crosse thornes, and crosse
 herbe, & with nine leaues of Alkays: &
 being done, strape it, & let it soke in Wine
 syrope, & then hallowed with five fingered
 herbe: put to the same so much honny, un-
 till it wax a thicke Syrope. This Sy-
 rope is called of the Bee Apothecaries,

Syrupus

Syrupus Missaticus, which is very good
and costly to be layde in the Bee hive.
For if the Bees eate of the same in the
morning fasting, they shall not dye the
same day, untill their breath be gone
from them. And if so be they happen to
dye, then shall they immediatly passe to
the Bee heauen. It might also by greates
mishap fall out, that the whole genera-
tion of Bees might perishe, like as in
some countreys hath bene sene, as Eng-
lande and Scotland: for the auoyding of
which inconuenience, Virgil giueth you
good counsell, whom in any case follow.
Provided alwayes that you, in steade of
a Calfe, may also take a Hogge or an
Ass, & stop his mouth or nostrils, like
as Virgill doth write: howbeit, you need
not to kill him, but only craue certaine
herbes vnder him of the moste principal
which we haue named in the Bee hive,
to witte, Popes herbes, and Seientide
herbe, and let him lye a while on these
foresayde herbes in Hogs dung, you shal
perceiue a wonder: for of this Ass or
this Hog will rise a swarme of Bees.
And thus doing, you may maintaine the
kinde.

The

The x. Chapter.

Of the Ware and homie of these

Bees.

THE Ware whiche these Bees make, is called Bull Wax, being of greate estimation, and solde very deere, yea a great deale deerer, then the waight thereof in Golde: but it is exceeding formidable, for who so hath of this Ware, doubtlesse he hath great preheminence: for in Lent, or vpon any fish day in the yere, he may eate fleshe with out any let or danger of the lawe: he may marry, and lye with whome he will: yea, although she were his owne sister, without being reputed an Heretike for doing the same. He is also defended from Purgatory, as one that eateth mustard is free from the daunger of thunder. For it is sayde, That if any with this Ware, did come before Lucifers gate, he should be forced to deliuer three or foure soules out of Purgatory, spite of his teeth: yet well vnderstande, so farre swyth the wax do not melte throughe the heate of the fire: for there must stand vpon it, the perfect scale impressed with a Kinge called

Annulus

Annulus Piscatoris,

Concerning the heny, there are some Countreyes, in which no other is vsed then of these bees, and whereas it is greatly esteemed, to witte, aboue all, in Spaine. It was wont also to be much vsed in Germanie and Fraunce, but is growen now out of request, and with many nothing regarded, like as it is also fallen out in the base countreyes: but the Spaniards haue of late brought whole ship loadings out of Spaine, whereby it is become moze vsuall againe, yet by experience it is founde, to bee vnaturall and vnwholesome, yea very hurtful and poysonable to be eaten. For it is of the same operation, which Plinie doth mention, speaking of the poysonable Hemy, and declaring that the same may be knowne by that it is not fast nor thicke, but of a ruddie colour & strange sent, which strikes some into the head, and prouoketh mēsing: such as haue eaten it, do cast their selues downe to the ground, and seeke to coole themselves, &c.

This is the description wherewithall the nature and operation of our bees heny, doth fitly agree. For it is in like man-

ner

In the 27 booke
of the naturall
historie, lib. 10.
13. Chap.

ner bloodie coloured, and waereth neuer
thicke nor fast, but remaineth still un-
stified astlye hotting. It hath also a maruel-
lous strange sence, for it saues very
strongly after the honny combe, which
is chieflie made of stinking Romush De-
crats and secretals, and perboild or so-
de with soule stinking water. It strikes
in like manner quickly into the head, and
prouokes not only naeing, but also be-
reaves one of his senses and understan-
ding. It is also exceeding heauy in
weight, and burdensome, and therefore
such as vse it, haue for the most parte a
heauy stomach, as though a milstone lay
on their hart. It incenseth al the limmes
and partes of the body with heate, and
makes one as it were puffed vpp, and fur-
ther makes one cholericke and angrie:
yet remaine they still creeping and cral-
ling on the ground, very loath to looke
vpp towarde heauen. They like still
to cole themselves, and runne like mad
men from one place too another, and
fling themselves vppon their knees, be-
fore wooden stockes and stones, or bra-
sen images, to finde some refreshing.
But hold much more they trouble them
selves

Almes herein, so much the more sick, and
increased they become both in head and
stomacke. They raise sore and are verie
greivous after the foresaide syrope called
Syropus Masticus: but the more they use
of it, the more they swell with selfeholi-
nes, so that they are lyke to burst: some-
times they war faint hearted, and lose
their courage, their eyes are darkened,
their eares stopt vpp, all their partes
numme and astonied: And yet they
are perswaded too bee most strong and
lustie, and too haue their senses at liber-
tie, to vse their limmes, feeling and vn-
derstanding. We finde some, which haue
euen the lyke accidentes of Symptomata,
as though they were bitten of a madde
dogge, hauing their bodies wholly blacke,
die and sanguine colourd. They are
lothsome and shunne the light: they
haue an euerlasting payne, like a gnaw-
ing worme at their heart: they foame at
the mouth, yea, they barke and blowe,
and also bite those whome they meete,
although it bee their owne father and
mother, sister or brother, those only ex-
cepted, which are troubled with the
same

same disease: for to such they do no hurt
 or damage. Some of them runne a pel-
 grimage to S. Hugh, or S. Goole, or in like
 case to our Lady at Halle: yea they sick-
 not to runne to Italie, too our Lady of
 Loreta, or to Spaine, to Montserrat, and to
 Compostella, & to Hierusalem, and to other
 places more, hoping to finde some re-
 freshing of the Saints, but al wil not helpe
 them.

The xi. Chapter:

*Which sheweth a remedie for all those, which
 are diseased with the honie of these Bees.*

The onely remedie is, to make them
 cast al, whatsoener they haue recei-
 ued and taken in (but that will they
 hardly doe:) And after that, shalbe mi-
 nistred vnto them euery morning a Sy-
 ruppe of the heauenly honny dewe,
 whereof we haue spoken befoze, wholy
 rawe and vnsoode. And after they haue
 vled this a while, and that their body is
 well prepared and cleansed with the
 same, then shall they receiue a drinke of
 the sap of Gracia Dei, and of Palma Christi:
 and so (with Gods helpe) shall by that
 mane come to good health & perfection.

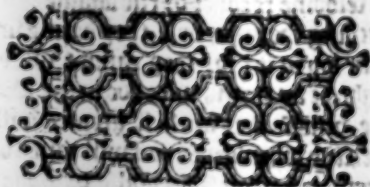
The

The xii. Chapter:

Declaring how it is to be taken, that which Aristotle writes, that the bees dye, when so ever they are annointed with Oyle.

Touching the rest of that which might be saide of the nature and properties of Bees, I referre you to Aristotle, to Plinie, or to Columella. For our Bees doe in a manner agree wholly with theirs. Surely you are too note, that whereas Aristotle and Plinie doe write of the other common honny Bees, that they die, whensoever they are annointed with Oyle, that is to be understode, of a speciall kinde of oyle or grease, which is called holy or halowed oyle. For whē our Bees are annointed with the same, then are they queasie, & without doubt doe seldome re couer or rise againe: but touching the other oyle, they haue a singular toy in it: for they cannot worke aright, or as they shoulde doe in the Bee hieue, vntill they bee first greased with oyle. And whensoever you will raise the generation of an Aste, Calfe, or Hogge (as was saide a little before,) then must you grease the same a good with oyle, or

else it wil take no effect. There is also made a certaine consist of Oyle, Salte, & White Virgins Ware & Spittle, where withall they heades bee smeared, before they come or are bredde to any full perfection. And if they will not perfect, then are they greates againe with oyle: for therewithall are they washed and brought to a fashion, & when they come to be full grown Bees, then must they yett three tyme be washed againe with oyle, and therewithall they come to a full naturall and more perfect kinde.



The locke of this
 Booke.

Herein I thought good to instruct
 the good reader, to thende thou
 mightest discerne the nature and
 propertie of these Bees, from the
 other common honny Bees: and not to
 thinke, that in al respects they agree, but
 differ in many. But I will not labour
 any under standing, will perfectly perceave
 it of himselfe. Therefore will I not
 trouble thee any longer, but make an
 ende of this our Beehive: Each reader
 and considerer, and specially ponder all
 the witnessses and allegations which
 are alledged here in, as well out of the
 Scripture, as other Bookes, I trust he
 shal reape commoditie by it, **GOD** the
 Lorde lighten al our harts with his ho-
 ly spirit, and keepe vs from al errours,
 through his euerlasting trueth, wisdom
 and Sonne Iesus Christ, to whome be-
 longeth al prayse, honoꝛ and glory, with
 the Father, in the vnitie of the
 holy Ghost. Amen.

FINIS.

The Locke of this
Book.

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